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## BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Missionary Union.

MAULMAIN MISSION.—*Letter of Mr. Mason.*

Karen Domestic Missionary Society—A home missionary.

In the following brief notice of the Dong-yan church, its house of worship, its parsonage, its charitable fund supplied by monthly subscriptions, and especially its organization as a Domestic Missionary Society, we have a graphic representation and promise of what may be expected of Karen churches in home coöperation with missionaries, for the evangelization of the Karen people. Nor is it a solitary specimen; though it is seldom that the fact is brought to view with such distinctness and impressive beauty. The letter is dated March 22, 1848.

I have recently returned from a visit to Dong-yan, where with my family I spent three weeks. The Dong-yan church had sixty-seven members last year and one has since died, leaving the present number sixty-six; no other changes having taken place. While there, two were examined and received by the church for baptism; but I was too unwell at the time to administer the ordinance; so I left them for br. Moore to baptize after he comes.

I regard the field that has been allotted to br. Moore, second to none in the provinces; both as regards importance and interest. Dong-yan is in the centre of a more populous region of Karens than I know of any where else; and they are exclusively Pgho Karens. There is a very good beginning made in the church, which embraces some of the most respectable and wealthy families in the settlement.

They have a very neat little chapel, the wooden floor and wooden sides of which they paid for themselves; and that is more I believe than any other of the Karen churches in this province have done towards their wooden chapels. They have supplied themselves with an ample number of good seats, after the model of those in our Episcopal church. They were the first Karen church on the coast thus to seat their chapel, but their example is now in the course of imitation by others. Add to this, the church have built, at their own expense, a convenient bamboo house for the accommodation of the missionary when there. They have also a good bell, a present from the Burman church in Maulmain, they having had two given to them; and a communion set, that was sent from America. Then, to keep the chapel roofed and supply any other pecuniary demand upon them as a church, they have a church fund, to which they make monthly subscriptions. I saw nothing wanting to make the church as complete as any at home, in external matters, except a Missionary Society; so while there, I went to work and formed one. The plan was for them to send forth a preacher from among themselves to preach the gospel to others, the church pledging his support. This they did, and the man was forthcoming. There was a man in the church who had studied with a view to the ministry with br. Brayton and again with br. Bullard, and was in Mrs. Bullard's school last rains; but no requisition being made for his services, he was now engaged in business. When the inquiry was made, "Who will go for us?" he offered himself. He gave up his business, threw his basket over his shoulder, and followed

by his wife, walked down to the boat with me, and I took him up to Gyne, opposite the mouth of the Houngrau; and there I let them go like Noah's dove, to wander to and fro in the wide region watered by that river, with Crung-pung as the base of their operations, in the confident hope that they will return with an olive branch.

EXTRACTS FROM THE TENTH REPORT  
OF THE MAULMAIN MISSIONARY SOCIETY.

It may gratify our readers to have in this connection further notices of Dong-yan and other Karen churches, and generally of the operations of the Karen department of the Maulmain Mission the past year. The annual report, published at p. 259 of our last number, was imperfect, our accounts from the mission being less complete than in former years. We are indebted for these additional facts to the Tenth Report of the Maulmain Missionary Society, published at Maulmain in November, and which came to hand after our last Magazine was out of press.\*

Sgau Karen assistants—Baptisms by Aupaw—  
Duty of converts to help support the gospel  
—Value of native labor.

The assistants of this department have (until the 1st of October, 1847,) been under the supervision of Rev. Mr. Vinton, with the exception of those engaged in theological study. In consequence, therefore, of his temporary absence to America, it will be impossible to state particularly the labors of these assistants, as has heretofore been done. The papers noting the work and the success which has attended it, are not at command. From the fact that no changes have been mentioned, it is supposed that the assistants have been employed as before reported; and from intelligence which has reached us at different times from Burmah Proper and from the stations nearer Maulmain, it is known that their labors have been attended with the usual blessing of God. Large numbers have been reported as having received the gospel. A letter just received from Aupaw, whose name is well known to the So-

\* The receipts of the Society in subscriptions and contributions for the year ending July 1, 1847, were Co.'s rupees 2470—1—2,—or more than \$1122.

ciety, states that he had recently baptized sixty-six persons. After stating particularly the instruction in connection with which these persons had been admitted to this ordinance, he mentions that he had especially explained to them their duty to help support the gospel. They objected that they were poor and could do nothing. He replied, "Before you received the gospel you could cheerfully give much to support your sins,—why can you not now give a little to benefit your own souls and to save the souls of others? If you love the world more than you love Christ, you cannot be saved,—you are not yet true disciples." They could answer him no more,—and they agreed to make a beginning of a half rupee each per year. The amount is indeed small; but it shews a tendency. We think it betokens, what has often before been stated, that this Society will not always be requested to support the gospel among the Karens. It is a pleasing fact that many of the assistants are thinking, feeling and talking upon this subject. They say the teachers have been long with them, and that it is time they began to support themselves.

In this department of Karen missionary work, much solicitude has been experienced during the past year. From the diminution of funds, it has been feared we might be under the necessity of dismissing a part of the assistants. Nothing could be so fatal to the Karen Mission as such a step. It is well known that, for years past, the most successful efforts to win souls to the cross of Christ, and for a large part of the year to watch over the churches, have been made by them. By far the larger proportion of those who have received the gospel, have received it through their instrumentality. To dismiss, therefore, the native assistants, is to write "Ichabod" upon the Karen Mission. Yet this has been avoided during the past year, only by the assumption of heavy responsibilities by the Karen missionaries themselves.

Pgho Karen assistants—Letters of Dong-yan, Kayang and Crung-pung churches.

Bah-mee left the service of the Society and the mission at the close of the last year. He complained that he could not live on seven rupees per month, and demanded higher wages. When Mr. Bullard refused to comply with this demand, he left the mission



and the mission work. Still he has been reported as preaching to the church in Dong-yan nearly every Sabbath throughout the rains.

As in former years, Ko Chung-pau has been employed in Dong-yan, visiting from house to house, attending upon the sick, watching over the spiritual interests of all, and, in general, discharging those duties which usually devolve upon the pastor.

The following extracts from the letter of the church at Dong-yan to the Association that met there in January last, may be appropriately introduced here in connection with the report of his labors.

“As a multitude of God’s people have assembled with us this year, our hearts are made very happy. We receive you, all of you, with our love, and our good things. Brethren! we receive you to our hearts and to our houses; and hope that God’s blessing will come with you; and that your holy conversation and fervent prayers will warm up our hearts.

“We, the disciples of Christ in Dong-yan, remain steadfast, but still our hearts increase in holiness very slowly.

“Our minds are dark, and our hearts are hard, yet we remember the love of Christ, and that he poured out his blood for us. We see our neighbors in the road to hell,—we pity them, we tell them God’s commands; but still our hearts are not warmed up. People in Dong-yan become Christians very slowly; they ‘love darkness rather than light.’ They do not, however, revile as formerly, but listen attentively.

“ We have received by baptism,	10
“ “ “ by letter,	2
Died,	2
Dismissed,	16
Present number,	67
Sabbath school pupils,	44
“ “ teachers,	8

“Eighty-six rupees eight annas have been subscribed for general purposes, with which we have repaired our chapel, and furnished it with seats.”

During the rains of 1846, Chong-teyeh was a member of Mr. Bullard’s school. After the school closed he was employed nearly the whole of the dry season itinerating; and a part of the time he travelled with Mr. Bullard. He was zealous in spirit, and indefatigable in labor. He was ultimately stationed at Kayang, but entered Mr.

Binney’s school at the commencement of the rains. As Kayaug is the centre of his field of labor, the following extracts from the letter of the church at that village are here introduced:—  
“Brethren of the Association! our hearts are very warm, and we hope and pray, all of us, that God will pour out his Spirit in Dong-yan.

“ There have been added by baptism,	6
Suspended,	1
Present number,	15
Number of Sabbath school pupils,	9”

Kai-mak, as in the previous year, has been located at Crung-pung, but itinerated extensively during the dry season, and gave much satisfaction to Mr. Bullard. At the commencement of the rains he entered Mr. Binney’s theological school, where he remained at the date of this report. The following extract from the letter of the church at Crung-pung to the Association, may be regarded, in part, as a report of his labors:—“Through God’s mercy we are all well and happy. The grace of God that we have received, we do not hide. We tell every one, that the world may hear. This year *two* have come out of the devil’s hands, and become Christ’s disciples. We look to God that the Holy Spirit may be poured out and all become Christians.

“ Suspended,	1
Present number,	12
Sabbath school pupils,	11”

#### Pgho Karen boarding school.

This school averages twelve males and eighteen females. The studies pursued are reading, writing, geography, natural philosophy, arithmetic and the scriptures. Sewing is also taught as usual. All, with two exceptions, are progressing well in their studies. One class of five girls has committed almost perfectly the “Child’s Book,” Elements of Natural Philosophy, and the gospels of Matthew and John. Another class from Rangoon, who when they came did not know the alphabet, have studied and recited twice through the catechism and the gospel of Matthew. The first class in arithmetic, instructed entirely by Miss Vinton, has made very commendable proficiency, and has also studied surveying, under the supervision of Rev. Mr. Vinton.

It may be recollected that in last

year's report Mr. Bullard spoke with deep interest of his class of bible students. Of this class, three are continuing their studies in the Karen Theological Seminary. Two are connected with this school, and one is preaching in Burmah Proper. But others, on hearing of the sudden death of their loved teacher, turned again to their paddy fields and to their fishing ponds.

Though God in his own infinite wisdom has sorely chastened this people in removing from them their only remaining teacher, yet there is cause for rejoicing in that he has not wholly withdrawn his gracious Spirit, but is still operating upon the minds and hearts of these interesting youth. Three of the pupils have, it is believed, been hopefully converted to God the present season. One of them is a very promising young man from a heathen village and a heathen family.

#### Sgau Karen boarding school.

This school, under the care of Rev. Mr. Vinton, commenced its operations the present year about the first of May and continued five months. The average number of scholars per month has been 101; of this number Mr. Vinton has had a class of twelve, who went through the arithmetic prepared by himself, and have given considerable attention to surveying. Another class commenced the study of surveying, under the instruction of a native teacher.

Rev. Messrs. Beecher and Harris have each taught a class in reading and arithmetic. One class in arithmetic went through the four fundamental rules and most of vulgar fractions. Mrs. Beecher has had a class in reading, arithmetic and the elements of natural philosophy. Mrs. Harris has also had a class in reading and arithmetic, and with few exceptions all the scholars of the school have given more or less attention to these two studies.

While the several teachers have had cause for rejoicing in seeing the mental improvement of their pupils, they have had still greater joy in the hopeful conversion of some of them to Christ. Of the number which belonged to the school, there were twenty-eight who, after being carefully examined in regard to their religious experience, were baptized on the 15th of August.

The sum expended in connection with the school, including the wages of the native teachers and cooks, board

of scholars, travelling expenses, &c., for five months, was 948 rupees, 1 anna; average number of boarders per month, 101 rupees; average expense of each scholar per month, 1 rupee, 14 annas.

#### Karen Normal School.

The Karen Normal School which the Society has kindly aided the present year, has been in operation only about eighteen months. As this school has never been brought particularly to the notice of the Society, it may be proper to state somewhat fully its design, character and prospects.

The prime design of the school has been to form a nursery from which individuals of promise, and who have a desire to become preachers of the gospel, may be selected for the theological school,—and to educate suitable teachers for village schools,—while at least a few, it is hoped, may be qualified at some future day to give a literature to their nation. Should individuals, however, express a preference for other pursuits, it is hoped the education received in this school will the better prepare them to be useful to their countrymen.

As it is impossible to elevate any people while the females are ignorant and degraded, it has been deemed necessary to make corresponding provision for their improvement. About one third of the school, therefore, is composed of girls. The English language is made the medium of instruction, in order that the English literature may be thrown open to the pupils. It is designed, however, to make them well acquainted with the grammatical construction of their own language. The course will be thorough in all those branches necessary to qualify them for usefulness in any position in which they may be placed by the providence of God,—a thorough religious education always taking precedence of every thing else. Great results could not, of course, have been anticipated in the brief period of one year and a half. Enough, however, has been accomplished to meet our most sanguine expectations. The first class, consisting of three boys and one girl of about the ages of twelve and thirteen years, have read, besides several elementary school books, most of the gospels and the book of Genesis. The latter they have reviewed, and they are able to answer very readily any questions which may be put them concerning this to them new, and most interesting history.

They have also committed to memory a set of scripture cards, embracing a connected history of the most prominent events recorded in the Old Testament and the history of our Savior's life and sufferings. They have committed to memory an elementary school geography, at the same time making free use of maps and globes; and the boys have mastered the four fundamental rules of arithmetic, both simple and compound, and have made some progress in fractions and reduction of currencies. Another class of about the same age are but little behind them, pursuing the same course of study, and the others at various stages of advancement, according to their ages and the times of their having entered the school.

The boys when out of school are employed at work, either on the compound or otherwise, as much of the time as it is thought best to confine so small lads; most of them being under eight, and all under fourteen or fifteen years of age. One of the eldest boys has during the rains been employed mornings and evenings with very good success, in learning the use of tools, by making boxes, plain tables, &c. The girls are taught to cut and sew for the school, and though none are over twelve or thirteen, and most of them under eight years of age, they have done, with a very little supervision, all the work necessary in this department. They are also alternately taught to be useful in various kinds of domestic employment and plain sewing, so far as they may have leisure from school. The school work is wholly done by the pupils at present, cooking, washing and sewing included. This has enabled the school thus far to be conducted most economically, the *entire* expenses of the school, including rent for school and boarding houses, being a trifle less than two rupees per month for each pupil.

The present number of pupils is limited to *thirty*, and has been during the past year complete. A small number was thought best to comport with the design of the school. None but the most promising are admitted. Constant applications are made by parents for their children to be received into the school, although by so doing they fully understand that they relinquish all farther control of their children; and so popular has this school become already among the Karens, that it might at once be enlarged to any ex-

tent which might be deemed desirable, and which funds would permit.

For report of Karen Theological Seminary, see pp. 105–6 in Magazine for April.

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### Journal of Mr. Haswell.

In the months of February and March Mr. Haswell, in company with Mr. Harris and a few native assistants, visited several villages lying a short distance from the seaboard south from Amherst; of which some account is given in the following extracts from his journal. They left Amherst by boat for Lameing Feb. 15.

Bahfeing—Cawdote—Karen villages.

Feb. 15. A pleasant sail of five hours brought us to the mouth of Bahfeing creek, where, the tide being exhausted, we put in, had our table spread upon the beach, and partook of our repast. When the tide had risen sufficiently, we proceeded up the creek to the village, not expecting, on account of the lateness of the hour, any opportunity for preaching that night; but as we landed near a *kyoung*, the noviciates seeing a well manned boat arrive were frightened, supposing, perhaps, we were robbers from Martaban, and ran off and gave an alarm that brought all the men of the village to see who we were. Upon seeing me their fears were dispelled, and I had an excellent opportunity for preaching, to which nearly all listened attentively for two hours, occasionally asking questions. One man said, "We know there must be a God who created all things, but who is He? where is He? how can we please Him?" None disputed; and had I not very often been deceived by appearances, I should expect that these people would soon embrace Christianity. Though not elated, I am encouraged to preach and pray, hoping in due time to reap.

16. Spent the forenoon at Bahfeing, preaching as opportunity offered. About noon put out to sea. Five hours' sail brought us to the mouth of Lameing creek, where we dined and enjoyed a fine walk upon the beach. At the turn of the tide went up to the village of Cawdote. Seeing a large boat from Tavoy, went on board and preached an hour to the boatmen.

Ko A, hearing of our arrival, came and invited us to his house. His fam-

ily, though none are Christians, appeared very glad to see us. Ko A evidently loves the disciples of Christ, and is a firm Christian,—one alone chosen from among these idolaters, to show forth the goodness and mercy of God.

17. Most of the people went to worship the pagoda at Lameing, that being considered the most sacred of any in this region. A number, however, came to see me, and I tried as I have often done before, to make known to them the way of salvation. They appear very friendly to me, but stand aloof from Christ. Some manifest what is seldom evinced among the heathen,—a sincere gratitude for favors received. The woman who was cured of dropsy by medicine which I gave her several years ago, came, bringing rice, watermelons, &c., and seemed truly rejoiced to see me, as did also her husband. They both listened respectfully to all I had to say, yet there is no evidence that the heart of either is touched by the truth. The people of this place have repeatedly heard the gospel from me and the native assistants, yet they cling to their idols. Oh for the outpouring of the Holy Spirit to make them alive through faith in Christ.

18. Several persons came in and brought us milk for which they would receive no pay, showing a kindness of feeling towards us not often seen among these Burmans and Peguans. My health being poor, I did not venture out in the middle of the day; but upon all who called, urged the necessity of repentance and faith in Christ.

Conversed again with the boatmen from Tavoy, and presented the captain with a copy of the Scripture Digest. At the turn of the tide, left for the Karen jungle; arrived after a few hours rowing, and found the Karens ready to receive us, having had notice of our intended visit. Two persons from this village were at Amherst about ten days ago, and as we had the vaccine matter, I vaccinated them. I found it had taken well, and improved the evening in vaccinating others. The Karens generally have not had the small-pox, and they shut up their roads if they hear of its being in the vicinity, and when it breaks out among them they all flee. We closed the evening by having worship in Burman, Peguan and Karen. The Karens here understand Peguan well.

19. Early in the morning numbers more came to be vaccinated, and we

attended to that business first. The greater part of the day has been spent in conversation with the people upon the benefits of education and the claims of Christianity. Two Karen assistants have spent some time here the past year. None have openly professed Christianity, but all are favorably disposed, and several have learned to read.

After 4 o'clock walked to another village. Found the path leading to the place closed through fear of small-pox, the villagers mistaking the *kine pock*, which the people have at the other village, for that disease. We found our way, however, and arrived before the people had returned from cutting their gardens. Soon they arrived, and the old chief seeing us was at first in a great rage, and asked us if we did not know that according to Karen custom we ought not to come when the road was shut up. We tried the power of soft answers to turn away wrath, and soon the old man was quiet and listened to what we had to say in regard to vaccination, and afterwards to the preaching of the gospel. Obtaining a promise that he and some of his people would come to our stopping place, we returned, and on our way called at another chief's house and exhorted him and his people not to work on the morrow, but assemble with us and listen to the word of God.

20. The people have listened to our exhortations, laid aside their daily avocations, and attended preaching regularly, three times. Indeed, many of them have listened to us and the assistants all day, and now, 10 o'clock at night, show no inclination to leave. They seem on the point of embracing the gospel, but are afraid on account of several evil reports of our desigus, which they have heard through their idolatrous neighbors,—the Peguans. Hope an assistant will be placed here next rains, as the field is white for the harvest.

Lameing—Burmans and Peguans dull of hearing—Return.

21. After worship, left by land for Lameing. By the way found some people living in booths. Asked them what they were doing. "Building a god," was their reply. Tried to make known to them the God who made all things, and who so loved the world as to give his only Son to die for sinners. May it prove the power of God to the salvation of their souls! This evening

several have been in, among them the head man; to whom we proclaimed our message. They listened attentively, and frequently acknowledged that what they heard was true.

22. Br. Harris and his Karen assistants have gone to the jungle. I remain to try once more to bring the truth to bear upon this hardened people. Went to a village about three-quarters of a mile distant, but was grieved and disheartened at the extreme darkness of the people, and especially by the incessant babbling of a man, who though ignorant as a beast, thought himself a prodigy of wisdom. After trying in vain to gain their attention, I went to the house of a sick person who I fear is near death in all the darkness of heathenism. Pointed him and those present to the Lamb of God who taketh away the sins of the world. But they appeared so dead and stupid that my heart sunk within me.

How different with those sent to a people whose hearts are open to receive the truth as soon as preached! They go out into the jungle, and not only find many rejoiced at their coming, but large numbers, whom they have never seen before, who, having heard the gospel through the native assistants, have believed and are waiting to be baptized. Their chief duty, when travelling, seems to be to examine and baptize converts, as in the case of br. Abbot; while we of the Burmans and Peguans, like poor Ezekiel, have to preach to dry bones, and though we occasionally fancy they begin to shake, yet they remain dead and exceedingly dry. Yet will we continue to prophesy unto them, believing that they will yet come bone to his bone, and be covered with sinews and flesh; and that the Spirit of the Lord will come into them, and that they will stand up upon their feet, an exceeding great army.

23. Went through the village trying to find some to listen to the gospel, but all turned a deaf ear. Returned to the zayat. A few called, professedly to listen to our preaching, but in fact to revile and make light of the truth. We tried to gain their attention, but it was in vain. One called out, "Oh, it is a hard case, we have to listen to your law, and you will not even give us a cigar to smoke. Come, give us some cigars. Oh, you are too stingy to give a cigar." Upon this, all set up a roar of laughter; and it was evident that further effort would be like casting pearls before swine. After

they left, had some profitable conversation with the assistants, who, though once as dark and far from God as those who had just left, are now, we have reason to believe, sincere Christians,—children of God,—heirs of salvation.

24. Went again to see the sick man mentioned on the 22d, and tried to make known to him and to others the Savior of sinners; but found them dead in sin. Went into the village and spoke to a large company of men and women, but found them *perfectly indifferent* to all I could say of God and his Son Jesus Christ. Returned to the zayat, and addressed the head man and several others who called; who listened attentively. After they left, went to a place where one of the assistants was preaching to a group of men. When he had done speaking, I tried to enforce the truth. Several paid good attention, and assented to the truth and excellence of our words.

I have been much gratified with the zeal and faithfulness of the native assistants. Many have heard the words of eternal life through them.

25. The people have been more disposed to listen to-day, than at any other time since our arrival; and we have felt encouraged and have labored to the extent of our ability, hoping that, though the multitude reject the gospel, we may unto some prove "the savor of life unto life."

26. Br. Harris arrived from the jungle, and after worship with our assistants and coolies, we went to Cawdote, where we designed to spend the Sabbath. Ko A's house was again open to receive us. Had much conversation with the assistants and a few others.

27. Had regular service twice at the house of our host; none present but the family and our own people.

28. After breakfast we took leave of Ko A and started for home; though the waves were rolling high for our tiny boat, we arrived safely at Bahfeing creek, where we anchored for the night.

29. Left at 2 o'clock this morning, and though the sea was very rough, arrived within seven miles of Amherst, when br. Harris and myself left the boat and came on by land and arrived home about noon, thankful to find that our families had been preserved during our absence in usual health.

Kyoutkon.

March 7. Came to this village of

fifty houses to-day. It is on an inland creek, twelve miles north-east from Amherst. The zayat, where I have taken up my abode, is a small building without walls or partitions. When I arrived, I found it occupied by a company of Mussulman traders or pedlars. They soon removed their merchandize to one end, and by means of my boat sail and long curtain, which I carry to meet such exigencies, I soon had a room partitioned off for my own use. But there is no escaping from the glare of the sun, which causes my eyes, that have some months been very troublesome, to be painful, and gives me a headache; all which has prevented my going into the village; but I have conversed with the few who called at the zayat.

“What profit shall we have?”

8. Quite unwell all day and unfit for my work; but hearing that a priest wished to converse with me, I went to his kyoung. Found him, though as dark and self-conceited as any of the fraternity, very good-natured and willing that I should do my part of the conversation, which cannot be said of all. He suffered me to present the great fundamental truths of Christianity to those present, without interruption. He then inquired if those who worshipped the Eternal God were not still under the necessity of laboring for a livelihood. I answered, Yes. “Then,” said he, “look here,” taking hold of his yellow cloth; “I wear *this* and do not have to labor. The people bring my food, give me my clothes, build my kyoung and keep it roofed. I need not labor, or endure the sun or the rain. When I wish to sleep I sleep, or to walk I walk. If by worshipping the Eternal God, we could be freed from the necessity of labor and from old age, our teeth remain always sound, our eyes never become dim, our hair not turn red or grey, our skin not wrinkle, nor our ears become deaf; if we could be delivered from sickness and death, then would we all become disciples of the Eternal God. But it is not so. There is no *benefit* in this religion.” To which I replied,—“Priest, listen to me. Those who worship the Eternal God, like other men are obliged to labor, are subject to poverty, old age, sickness and death; still there is a difference between him that serveth God and him that serveth him not. This is not a state of rewards and punishments, but of probation. There

were two neighbors, one industrious and the other indolent. In process of time the houses of both became old and decayed and ready to fall. Upon a certain day the indolent man thus addressed his neighbor; ‘See, your house like mine, is old and ready to fall; where is the benefit of your incessant labor? I remain idle, lounge and sleep as I choose, you toil; but your house is no better than mine. Both will soon fall.’ The industrious man replied; ‘True, my house is ready to fall as well as yours. But, look, do you see that new house yonder? That is mine. My old house will fall, but I care not. I have a new one ready to receive me, while you by your indolence will be left destitute.’ Thus, priest, is it with those who serve God and those who do not. The bodies of both must perish. But herein are they different. While he who does not serve God, is without hope and the future is dark and dreary and full of fearful forebodings, the servant of God looks forward to heaven,—to a building not made with hands, prepared by his kind Heavenly Father, who, when his body returns to dust, will receive him into his presence, no more to be exposed to sickness, old age, or death; but to remain unspeakably happy forever; not on account of his own merits, but through the merits of the Son of God, Jesus Christ, who died on the cross that all who repent and believe in him may be saved.”

He replied, “We do not see these things. You have been here again and again, and preached to all who would hear. How many have believed? How many disciples have you made? Don’t come here any more. Don’t preach to the people. If your law were true, you would not be obliged to go from place to place, but the people would go to you to listen.”

I replied, “There are but few wise, few rich, few upright and good; therefore it is unreasonable to condemn this law because few embrace it. The Lord of salvation commands us to go into all the world and preach the glad tidings to every creature. If I preach and the people do *not* believe, I am clear. The sin rests on them. If any believe, repent of their sins and trust in Christ, they will be saved and made eternally happy. Priest, consider my words; soon you and I must die; repent and believe the gospel, that when we meet in another world it may be in the paradise of God.”

"The invisible things of God," &c. Rom. 1:20.

9. This evening a large company of men, women and children, among them a very talkative little man of about forty-five years of age, came to the zayat. It was evident the latter came to make a display of his acumen. As I had never seen him before, I accosted him (according to the custom of the country) with the question, "Where did you come from?" and he replied, "from the city" (Maulmain); when the following conversation ensued.

"Did you go to see one of the steam engines while there?" "No; but I have heard much about them, and think them very wonderful." "There are many wheels and screws of various sizes, and many other things in a steam engine. If the smallest screw or smallest wheel gets out of its place, the whole machine stops. Every wheel and screw must be of the right size, and every one exactly fitted to its place. Then it can be used to propel ships, saw timber, or grind sugar-cane, or for any thing the owner may wish. Do you not think that the maker of a steam engine must have wisdom and skill to contrive, so that each part of his machine may be fitted for its particular place and adapted to its use?" "Yes." "If he who constructs a steam engine must have wisdom and skill in order that his machine may work, what do you think with regard to this world? Here is a vast machine composed of many parts, and every part exactly adapted to its place and use. There are the sun and moon, for giving light and heat; they are in just the right position. The earth, too, is adapted to be the dwelling place of man and beasts. The elements are rightly regulated. Night and day succeed each other. Seed time and harvest come in their season. Must not he who contrived this vast machine, who regulates all its movements, be possessed of very great wisdom and power?" "Yes, teacher; but we do not say it was created." "How, then, could it have come into existence? and who regulates its complicated movements? It not only exists, but perfect order characterizes all its motions. This could not be without a ruler. Can a ship go straight without a helmsman?" (Half a dozen voices replied,) "No." "Who is it, then, who holds the helm of the universe?" "Who is it?" (repeated several). "It is He who created all things, who is above all and

over all, who is possessed of infinite wisdom and power,—the living and eternal God." "Is not the excellent Gaudama God?" "Gaudama did not create the universe, it existed before him. He does not govern it. Before his existence all things were as they are now. No change took place at his birth or death. He only embarked upon the ship for a little way and then got off, as our forefathers have done generation after generation, and as we must do in our turn. There is but one God. He is eternal, possessed of infinite power and wisdom." "Where is he, teacher? we see him not, how can we believe?" "He is every where, yet we cannot see him; but we can believe. You know that each of you has a soul, yet you cannot see it. You know not the mode of its existence, yet you know it rules in your bodies. The hand or the foot moves not of its own accord, but in obedience to the spirit within. Thus is it in the universe. We cannot see God, yet he exists every where, and rules over all. We are his children. 'In him we live and move and have our being,' as you yourselves acknowledge, 'we are children of God.\*' Ought you, then, to think that God is like to images of stone, silver and gold? You say God is your father, but when you pray you pray to idols of your own make; is this proper?" "Our idols are in the place of God. Before our most excellent god was annihilated, he told his disciples to make images and worship them in his stead. They are the substitutes for our god." "How can that be? He who acts as substitute for a governor, must be endowed with the powers of a governor; and a substitute for a physician must be acquainted with diseases and medicine. So also must the substitute for God be endowed with the power, wisdom and majesty of God, or he cannot act as God's substitute. Why seek for a substitute? God himself exists. There is none to be compared with him." "But we cannot see God." "No; still you acknowledge that he exists. Let any thing transpire in the city or country, and you not know the author of the deed, and you at once say, 'We do not know, God knows.' What God knows? Not your idols?" "No." "Not Gau-

\* We are the children of God and the law, is a common expression with the Peguans. The speech of Paul to the Athenians seems as well adapted to the Peguans, as it was to the Athenians themselves.

dama, he is not. It is no other than the eternal God. He knows all things. He is our Father. He loves us and has sent his Son Jesus Christ into the world to die for our sins, that we might be saved. Jesus Christ died on the cross, was buried, and on the third day, through the power of God, rose from the dead and ascended to heaven. Whoever will repent of his sins and trust in the merits of Jesus Christ, will be saved. It is for the purpose of making known to you the tidings of *this Savior*, that I left my native land and came to this country. Repent of your sins, believe in him, and you will be made happy forever." To all this the little man replied, "Teacher, we cannot believe at once, we must first consider."

Baptism at Amherst—Native female prayer meeting.

10. Had opportunities for preaching to good numbers during the day, some of whom paid good attention. Gave away three Peguan testaments. At 8 o'clock in the evening left for home, and arrived at midnight.

19. Early in the morning baptized a young woman, daughter of Ko Thka, a Christian. At 9 o'clock visited the Sabbath school, attended by all the week-day pupils, all of whom are instructed in a scripture lesson which they commit during the week. Conversed with a large class of girls and young women who for a long time, when we have been here, have been in the habit of coming to Mrs. Haswell for instruction, at the same hour of the Sabbath school. Four of the number have professed religion. As they are daughters of Christians, much is hoped from them. Last year when we went to Maulmain, Mrs. H. requested this class of young women to meet at the regular hour at our house, to read, sing and pray; and we were pleased to find on our return that the practice had been sustained, though their teacher was not present.

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TAVOY MISSION.—Journal of Mr. Cross.

In consequence of Mr. Mason's removal to Maulmain, the churches formerly under his care in Tavoy province has been put in charge of Mr. Cross. The following extracts from Mr. C.'s journal give account of the annual visitation made by him in

December last among the churches of the southern district.

Pyeeekhya church—Its order and growth.

Dec. 13, 1847. I left Tavoy to-day to visit the churches of the southern district, and arrived at Pyeeekhya on the 16th, accompanied by Mrs. Cross. Meetings were held till after the Sabbath; assemblies quite large, and meetings interesting. I am exceedingly pleased with the order which seems to exist in the church. There are no cases of discipline. All seem to be growing in grace and in the knowledge of the truth. There were eight applicants for baptism, but six only are received. One a young woman who professed to have experienced a change of heart during the rains, and another a Siamese, who has married a Kareu wife and lives among the Christians, are advised to wait for want of sufficient evidence of their true conversion. The six who were approved were baptized on the Sabbath, and the communion administered to the church. Two others had been baptized during the rains, and four were now restored who had been previously excluded, and had for a long time been exercised with repentance and desires to return to the church.

Faithfulness of native assistants.

19. Sabbath. At a little before sunset a large company of unconverted Karens came up and requested to hear the gospel. They were immediately gratified. They came to worship in the evening, and afterwards dispersed themselves among the disciples to lodge. I am struck with the faithfulness of the native preachers, at least while the missionary is with them. They seem untiring. I now hear them at quite a late hour in the night around me in different directions, with earnestness and often in the most pointed manner preaching and exhorting the unconverted at their lodging places. "You have hardened your hearts," says one, "till they have become like stone, and like stone they will sink in the gulf of fire and brimstone." "Where is the rich man now, who loved only this world? He is lifting up his eyes in torments," said another.

Pyeeekhya is a place very favorably situated for obtaining opportunities to preach to the unconverted. They are passing and repassing in small companies every day, and often many times a day. I always had lookers-out



to call them, and in this way found many opportunities of preaching to them. Indeed, I found this method much more eligible than that of going out to find them in their houses. These are so scattered about and at such great distances apart, that you cannot reach more than four or five in a day; and yet you will often be at great loss to imagine where so many people came from as you may have around you in a congregation.

Patsauoo and Palouk churches.

21. Left for Patsauoo. Arrived a little after noon; a full meeting in the evening. The people appeared quite solemn and attentive. One has been excluded during the rains, and two others suspended from communion with the church. There were five applicants for baptism; only three received. The church here have a good native preacher. Few have more talents or are more devoted to their work. There are but few unconverted Karens near this church, and their chapel is unfavorably situated for access to those who may be passing. They are now building a new chapel in a more frequented place. I felt greatly encouraged with my meeting with the church.

23. Arrived at Palouk, which is nearly twelve miles from Patsauoo. The church in this place is quite small; but they have a most devoted native preacher, and it is to be hoped that they will continue to grow. Four have been baptized and one restored. No serious case of discipline. One young man was pretty thoroughly rebuked for irregularities in attending meetings, but on his apparently most humble prayers for forgiveness, he was received at the communion. Our communion season on Sabbath, the 25th, was one of great interest. The little church seemed much affected with the remembrance of the sufferings of the Savior. After meeting I received a message which required me to return to Pyeekhya to attend to the health of my family, and was thus deterred from visiting a place on the upper Palouk among the Pgho Karens, where Mr. Brayton has stationed one of his assistants. Sau Quala, the ordained native pastor at Pyeekhya, with some others, went up to that place.

27. I went up the Pyeekhya river to visit the unconverted on its head waters. I travelled and preached from house to house, but found the people very hard. They seem determined to

cling to one another. They will acknowledge, at least by their silence, the truth and importance of all you say; but the most moving and earnest appeals cannot move them *now*. They will wait, or they hang down their heads and hope you will dismiss them from what evidently seems a most painful position. I am fully sensible that nothing but grace and the Spirit of God will move them; yet we have good reason to hope that great things will come of a continued and faithful application of the truth to their consciences. Soon the spell will break, and we feel assured that God will not forget his own cause.

Pyeekhya head waters—Katay church.—“The man of sin.”<sup>27</sup>

Jan. 4, 1848. Arrived at Katay, the southernmost church belonging to us at Tavoy. On our way up the Katay river we met those Karen families who have attached themselves to the Romanists, coming down, as they said, to visit other places below Mergui for preaching. They are all, men, women and children, in company. They consist of two families, which are quite numerous, but the heads of which are brothers. Our assistant stationed at that place is a most trust-worthy and faithful man. The Karen chapel is about two hours' walk from the head quarters of the Romanists at Katay; but the people are often visited by the priests and their attendants. Yet we rejoice to find that they seem in no way favorable to receiving the doctrines or the insinuations of these men. One of the brothers who have given themselves over to the Romish priests, was sent evidently as a sort of spy, and came in one day while I was engaged in preaching. I suspected him, and shaped my remarks accordingly. On learning who he was, after the service was ended I called him and pointed out to him the wickedness of his course, in attaching himself to those who are continually endeavoring to destroy the effects of the gospel, and ridiculing, to the utmost of their ability, such men as Mr. Mason and the other teachers, who have for so many years been engaged in efforts to benefit his countrymen. I was the more anxious to be fully distinct and plain with him, as I wished the little church to understand that they are still on the vantage ground, and are not to be brow-beaten, or looked out of countenance, or shamed into silence by the tongue of ridi-

cule and slander. The little church in that place is evidently growing. Ten have been baptized there, and all quite promising cases. It is a notorious fact among all the people, that the Romanists are attempting to imitate us, as far as possible, in their manner of dealing with the people and in their preaching. The language of the unconverted is, "How is it that these men ape the teachers and are not ashamed?"

A little incident, which greatly interested me at the time, I will notice here. An intelligent Karen family, in some way related to those families who have become Romanists, have been attending both ways of worship, and the man,—who is more than ordinarily well informed for a Karen, reads Burman and has quite a Burman education,—has been considerably influenced by the Romanists, and has followed their advice in drinking arrack, &c. But when they heard that the teacher had arrived at the chapel, their little boy, from four to six years old, now I think the last left of their children after a number of deaths, began to entreat his mother to go to meeting at the chapel. The father was not at home. The little fellow continued to entreat his mother, till she promised that if the father was willing she would go. They must wait and ask him when he came. But the little boy gave neither his father nor mother any peace, embracing their necks, &c., till he induced them to come to the meeting. The mother had been in the habit of attending meetings on the Sabbath, and had given satisfactory evidence of a change of heart and was baptized. The father requested to be baptized, but was advised to wait. He had continued to drink arrack, but now promised entirely to give it up and worship God. He took home with him a copy of the Burman bible to read.

On the whole, I am exceedingly refreshed and encouraged with this visit. There is quite a large field of unconverted Karens about this vicinity, and they are generally well disposed. They have no objections to make, and their sin is that of procrastination and stupidity, from which it seems almost impossible to arouse them. It is impossible to tell what God may suffer the Man of Sin to do in this neighborhood. But it is to be hoped that the eyes of the people have been opened to see his character, notwithstanding the efforts which he has made to conceal it.

### Journal of Mr. Bennett.

Annual visit to Mata.

Jan. 19, 1848. Left home early this morning for a visit to the Christians on the east of the mountains, at Mata and in the surrounding jungle. As br. Cross returned a few days since from his visit to the south, I have the pleasure of his company on this tour. I had engaged some elephants to come down to a place called Ka-pghayay, as they did not like to come to town on account of the horses, and other strange things that have been introduced since they were here last, now several years since. We found them waiting for us, and after a little delay we mounted and were on our way. Stopped for the night at an old sleeping place on the Loke Chiu stream, where we pitched our tent. In the evening several Karens came in, who were on their way to town or to other settlements, and we had Karen worship.

20. Crossed the mountains, whose appearance is still as rugged, and the road full as tiresome, as it was the first time I passed over it, more than ten years ago. Toward sunset we arrived in the neighborhood of where Pa-na-mee village once was, and pitched our tent for the night. The people who last year were residing near here, have removed to the west of the mountains, or are located on some of its summit slopes. They are where no teacher can visit them the present year, but I hope to meet some of them at Mata, where their church membership belongs. Why they have abandoned a fertile jungle for the rugged gorges of the mountains, I have yet to learn.

21. Arrived at Mata. Am happy to find that several new houses have been erected here since my last visit, and some improvements made, though trifling in themselves considered. The old house where br. and sister Wade have resided so often and so long in their visits here, has been removed, and a temporary place for our residence is made by running a partition across one end of the chapel. Many of the people have been in to greet and welcome us, and seem to be glad they are not wholly forsaken. May the Lord shed down his blessing upon us, and make this visit eventuate in good. We hope to spend some of our time, while east of the mountains, in visiting some of the villages of the un-

converted. In the evening br. Cross preached to the people.

22. This evening an assembly of more than 100 were addressed from the words, "Ask and ye shall receive." Purpose to go up among the Shyan Karens after the Sabbath, and see if there is any hope of their listening to the gospel. They have never yet been visited, I believe, by any of the teachers.

23. Lord's day. Commenced with a morning prayer meeting, pretty well attended. At the usual hour br. Cross preached to a congregation of 200. Was glad to see the head man of a Karen village some days distant, present, who a few years since wished to have a school in his village and was promised a teacher. One was accordingly sent two or three years ago, but unfortunately he arrived when the head man was absent, and not finding a zayat built, as had been promised, and finding some of the villagers indisposed for a school, he became discouraged and left without making much effort. The probability is, that if the assistant had possessed more zeal and energy, he would have succeeded in getting a school, though some of the villagers are sad drunkards and wedded to their old customs. The head man paid very good attention to the word spoken.

In the evening one of the assistants preached to the people. After worship, hearing there was to be a "bone feast" at the Pgbo village on the south branch of the Tenasserim tomorrow and days following, we determined to go up there first, and to the Shyan Karens afterwards, if Providence permit.

Pgbo village—"Bone Feast."

24. Left Mata in boats and passed up the rapids to the village of the Pgbo bookho, who has often been mentioned in my former journals; as I have visited his village for several years and had worship at his house, where I have staid. We arrived towards evening, and finding the booths erected in a bamboo grove near the zayat, we took up our abode in the latter, so as to have more convenient access to the people. Sau Quala and his party arrived just before us, they having come overland from Pyeekhya via the head waters of the Palau and over the mountains to the head of this stream.

Toward evening the people began to assemble for the feast, the young men

covered with ornaments, and their head dresses stuck full of cock's tails and flowers; and the young girls were as fantastically ornamented. These I took to be the dancers. Just before the hour of worship we took a walk through the south village, had some conversation with the people, and invited them to come to evening worship at the zayat. On our return called at the festival ground, and invited the people to leave their follies and come and hear the gospel. Not long after, the people came in such numbers that the zayat would not hold them all, and teacher Sau Quala read Rev. xxi., and gave them a very impressive and pointed sermon from the 8th verse. He then prayed, followed by teacher Ko-la-pau, who was so much affected that sobs stopped his utterance, when br. C. commenced and continued with but little better success. The old bookho was present, and was affected himself; the prayers were more especially on his behalf, and at one time it seemed as if he must come into the ark of safety. The most of the young people left the zayat soon after the sermon, for the music and dancing outside, which was kept up all night. Our meeting was continued until near midnight.

Mr. Cross, referring to the same occasion writes, "Sau Quala preached to them in a most pointed and appropriate manner from a text of his own choice, so precisely adapted to the circumstances that it is worth recording,—Rev 21:8. All these characters, particularly 'the fearful,' which is most applicable, were presented in a striking manner. Notwithstanding the interest of his address, however, the people kept dropping away, evidently more pleased to be at their sports; for they sport over the dead in a most revolting manner in these feasts. After this exercise was ended, the chief alone, or nearly so, still remained. He has been preached to from the days of Boardman, but he has two wives and has made this an objection to his becoming a Christian.

"The truth was pressed upon him in every form, and he was urged to make up his mind now, that he would become a Christian. The case of the former chief, who had died not long ago, and had like

himself been putting off repentance till it was too late, and died, as we had reason to fear, to wait in perdition, was set before him. Every thing seemed ineffectual, when I proposed that we pray especially for him. Our two ordained assistants offered up fervent and consistent prayers for him. I attempted to follow them, but such were my feelings for him and the careless multitudes around, that I was completely overwhelmed and could utter nothing but groans and a few incoherent expressions, that God would have mercy on so many immortal beings so stupidly moving on to the gates of perdition."

The "Bone Feast," described below, was in honor of a deceased woman whose body had been burned the evening before.

25. At the morning prayer meeting the bookho and more of the people than I expected were present, and our meeting was so protracted that we did not get our breakfast until near 9 o'clock.

The people were invited to come again this evening and hear the gospel, and after the zayat was crowded and not half of the people could get in, the bookho proposed we should all go to the *booths* and have the meeting, and we did so. Here we found nearly 200 people, who were seated around; and in the centre of the principal booth was the bone of the deceased person, enshrined in a little box, and surrounded by knives and spears and dresses, ornaments and offerings. As soon as quiet was a little restored, the master of ceremonies and another person, with each an eating-table or large wooden dish,—having small candles stuck all around their edges, the candles being lighted, with a group also with lighted candles in their hands,—surrounded the bone and prostrated themselves before it, and then prayed that the spirit of the departed (who was the wife of one of the two men,) would go in peace and be happy. This over, they each stuck his candle around the bone, and retired to seats near.

We then commenced our services; Prepau, an assistant from the south, first preaching to the people, followed by Ko-la-pau, br. Cross and others. The people were far more attentive and still than I had anticipated, though some of the younger part were a little

restive. After we left their ground, though there was an effort apparently for much music and dancing, it did not appear to go off with so much eclat as the evening before.

The bookho of this place was at one time quite a teacher among the people and had many followers. He has now listened to the gospel for several years, and is undoubtedly convinced it is right; has ceased to practise his bookho arts for some time, and had he not two wives, would perhaps ere this have been a member of the church. He now says that when the youngest daughter of the younger wife is married, so that the mother can live with her daughter, he shall put the younger wife away. The daughter may be married the present year, as all the children by both wives are grown up, and the most of them married.

26. After breakfast had a meeting with a few who came to the zayat, and then we returned to Mata.

Siamese Karen village—Their rites of worship.

27. Left Mata for a visit to the Siamese Karen village situated in the jungles to the west of the northern stream, or west of where we leave it; for about one half the way is by boat, and the rest by land. The way by land was new to me, never having traversed it before. After walking over hill and dale for an hour or more, we came to fields cultivated the past year and a few houses; the way leads through these fields and over hills covered still with primeval forests; and after a long journey we found the zayat and its enclosure.

The people here have enclosed nearly two acres with a bamboo fence; in one corner is a building for cooking and eating, near by is a zayat unlike any I have ever met with in the country, and to the east of it another still larger. East of this latter is a small pagoda, built of dirt and bamboo, with four smaller ones at the corners of its base, and to the north a lofty flag-staff. No images were found in these buildings, except a clumsy wooden elephant, which seemed to be placed here for ornament rather than as an object of worship.

Our company scattered themselves about to look up the people and invite them to come out to evening worship. There are several houses not far off, but none in sight of the zayat.

Toward sunset some returned with two or three men, and we had some conversation, and learned that this worshipping place had been built by a bookho and his disciples, and here they perform their devotions; and further, that this evening was their time for assembling. We had taken possession of their worship room, and our beds had been made up in one corner.

Just before dark we heard the bookho's gong, and soon he made his appearance, followed by his disciples, all dressed in white, or, rather, uncolored garments except by dirt, as they hold it sinful or unsuitable to have clothes of mixed colors. The floor of the zayat is in three stories; the higher has a raised seat or low bedstead for the bookho himself, where he took his seat, with the men around him; and on the next stage the women devotees seated themselves, where in front of the bookho is a place for his wife, with other women around her. The lower platform seemed to be designed for the gentiles, or the uninitiated. We, however, had planted ourselves on the higher floor, and unless requested to remove we felt disposed to retain our positions, and did so, though our beds seemed to be in the way of those who officiated on the priest's right hand.

Order being restored and the people seated, the bookho commenced beating his gong; he then passed it on to what might be termed the orchestra, where was one with another gong, one with a pair of cymbals, and another with a drum. These soon commenced a most deafening din, which continued for several minutes. On a motion from the master they ceased, and small candles having been prepared, were lighted, and five women in front of the bookho and four men, two on each side of him, placed three small candles on the side of a brass cup, which when lighted they raised to their heads, and then reverently handed to their lords. The other devotees passed on each his candle, which was stuck on a bamboo, in front of the altar at the east side of the building and behind the bookho. The offerings, of rice cooked and plantains, had been here deposited when the people first assembled. The fifty or sixty candles all burning, produced quite an illumination, and then the bookho and his four aids seated themselves immediately in front of the women and presented their feet; on

which the women poured water, and then wiped them with the hair of their heads and a napkin,—and all wiped upward, toward the faces of the men. This over, the bookho took his seat on his bedstead, faced the east, imitated by the others, and then kneeled down and offered a long prayer in Karen; not to Gaudama or any particular nat, but seemingly to some *unknown* one. He began and ended with a loud call, in which all joined; then all bowed down *seven* times in adoration; after a few moments silence, the men commenced singing alone, and when they ceased the women commenced. When these ceased, we concluded their mummies were over and begged a hearing. This was readily granted, and the people were told to be still and listen.

Br. Cross then gave them an exhortation, followed by Ko-la-pau and others for an hour or two. After which, conversation in groups was commenced, and kept up nearly all night. The people, it seems, worship on the evening of the same days as do the Burmans; and it would appear, they bring their mats, and, probably, all their valuables, and sleep in the zayat, at least sleep by turns; for we found that the night was spent by some of them singing and dancing, and much of the time the orchestra was in full operation.

These Siamese Karens, says Mr. Cross in his journal of the same visit, "meet every quarter of the moon, or about every week; and at full and new moons spend three days or more in worshipping, they know not what." Of the preparations and form of worship he remarks, "The people all brought large brass cups full of boiled rice, areca flowers and coon leaf; which were soon adjusted on a platform at the east side of the house, and small wax tapers lighted under it in a thick row the whole width of the house. Then commenced the ceremonies of worship. The bookho with the principal men are seated in an elevated position above the congregation. At a signal, these all extend their feet, and *their own* wives, which takes much from the evil of the thing, after having dipped their hair in water, wash the feet of the men with their hair. The men then wipe them with a white towel, and receive immediately the adoration or wor-

ship each of his own wife, who bows herself in a suitable posture for this object before him. The bookho then turns himself to the lighted tapers, which from their number give off a most brilliant light, and the whole congregation stare in the same direction, while he utters with inconceivable rapidity a sort of prayer, in which he embraces all the relationships of life, with the supplication that their long expected god will make his appearance. At the close of this he breaks out singing, and all the male part of the congregation follow him; and the women take up the same when finished by the men. This is their worship. But the women keep up a plaintive or dirge-like wail, and generally with wholly extempore sentiments, during the night. These women are most beautiful singers, owing to their continual practice no doubt. At one time you hear a single voice, as if it were at a great distance or an unfamiliar voice from the spirit world; till it strikes again the bolder notes of ordinary singing and receives the addition of dozens more, equally sweet and musical."

28. Near daybreak the bookho and his aids had their feet washed again, repeating the ceremonies of the evening before. They were again exhorted by our party to throw away their fooleries and consider the truth. The bookho, I understood, in his morning prayer desired the people might profit by the instructions of the teachers (meaning us), and introduced some things he had heard the evening before.

This bookho is a fine looking young man, apparently from twenty-five to twenty-eight, and is shrewd and cunning. His disciples are almost or quite all Siamese Karens, who came over into this region some six or eight years since. He himself is the son of a head man of a village on the south branch of the Tenasserim, some days journey from Mata. He is the man mentioned Jan. 23d in this journal.

Tah-kha-tah—Religious services at Mata.

After breakfast we came down to a Christian village called Tah-kha-tah, stopping on the way to visit some families of the unconverted. The people of this village had just converted an old house into a very comfortable chap-

el, and here the people assembled in the evening to the number of about sixty. Br. Cross addressed them from the words, "Fear not, little flock," &c., and was followed by teacher Ko-la-pau and others.

30. Lord's day. At the morning prayer meeting 180 assembled, and several prayers were offered. At the usual hour of service 248 were present, and were addressed from the words, "One thing thou lackest." At the conference at 2 P. M., teacher Ko-la-pau gave an account of one of the disciples (who was present), that we had found up among the Shyan Karens, whom Satan had bound with bead ornaments around the neck and which the teachers had taken off, &c., desiring the church to pray much for the erring brother, that he might be saved. He has lately married an unconverted girl, and lives remote from any of the disciples.

31. In the afternoon called the school children together for a short examination. The school here the last rains had nearly forty scholars. There were now present nineteen girls and twelve boys. All except three or four could read, some very well, others rather indifferently. They were nearly all small, but some questions in scripture history and arithmetic were answered.

Feb. 4. Three or four meetings have been held every day during the week, preaching, prayer, examination of candidates for baptism, hearing confessions, covenant meetings preparatory to communion, &c. Twelve candidates were examined and received, and some advised to wait another year.

5. Lord's day. One of the members of the church, an old woman who lived down on the Tenasserim, died last night, and several went down this morning to attend the funeral. Notwithstanding, there were more than 260 present at morning worship, and were exhorted from Luke 13:7. In the afternoon the Lord's Supper was commemorated, the two native pastors, Ko-la-pau and Sau Quala, officiating. There were 253 communicants present, which was a good proportion of the church, considering that many of them live so distant and so scattered.

The Pgho bookho—Karens on the Tenasserim.

Was very much gratified to-day to have the old bookho from the Pgho village, so often mentioned in my jour-

nals of former years, come of his own accord and request to have his name enrolled among the inquirers, and to be baptized next year. There are, perhaps, few men in all this region who possess so much influence as this man. He was for many years the head of a sect, and had many followers. Should he prove to be really taught of the Spirit and be filled with zeal for the conversion of others, he may do much good. I may mention that he is the same man in whose house, some six years since, I found some of our tracts and a part of the Acts, which books were printed in Rangoon many years before.

In the evening Sau Quala preached a very stirring discourse. He expects to leave to-morrow or next day for Pyekhya *via* the Tenasserim and Mergui. There are many Karens living on the Tenasserim, some of whom have come over recently from Siam, and who are in almost inaccessible locations, unless by way of the river from this place. He expects to be six weeks or two months in reaching Mergui. May the Lord give him favor in the sight of the people. He is accompanied by two of the assistants and others, and altogether they form quite a respectable party.

At evening worship there were present a head man and several of his people from a village a day's journey to the northward, who came over from Siam some few years since, but upon whom the gospel has, as yet, made no sensible impression. May they be affected by its saving influences, have schools in their village, and learn to live for another world.

#### Return to Tavoy.

7. The elephants not arriving as we had expected, after a season of prayer with the people we prepared to take our departure for Tavoy as soon as coolies for the purpose could be procured. The road over the mountains seems to be unlike other roads; when frequently travelled they appear better,—this seemed this time to be rather more rough and rugged than formerly, though frequently passed within the last ten years; so frequently indeed that many of the rocks have become familiar acquaintances. The man who shall make, or cause to be made, a good road over these mountains will get and deserve a name and fame, that will descend to the latest

generations of the people. If he be not now living, may he soon be born.

8. Arrived home just after sunset. Thus has closed this annual visit to the largest church in this province. A branch of it remains to be visited on the Lau-lu stream, west of the mountains.

#### Visit to Lung-lung—Church at Khat brook.

10. Left Tavoy in company with br. Cross and teacher Ko-la-pau for a visit to the Karens on the Lau-lu waters. Our path for the first eight or nine miles is on the way to Mata, when we cross the Pouch-tein stream and make an eastward course. The stream where we cross is on tide waters without a bridge, and we experienced some difficulty in getting over. One of the first of our party nearly disappeared in the soft mud of the opposite bank, but fortunately a boat came along, and in this we passed over, it being dragged up the steep banks; and then on the shoulders of our coolies we were safely over, though we did not escape our share of the mud. The road from this point is new to me, never having travelled it before. It is a pretty rough Karen path on the Lau-lu stream and over some spurs of hills. We reached the zayat before sunset, and some few of the disciples came in to welcome us; but the mass are out cutting fields. Not very good reports are given of some, who have been guilty of drinking ardent spirit, though only once, and some of them for *medicine*. Ko-la-pau addressed the people in the evening. A man was present who has been excluded some years. Had some conversation with him, but regret to say he gave no signs of repentance or reform. There seem to be quite a number of refractory disciples living up here, in almost inaccessible localities, and I fear they have taken up their abode here, partly to be out of the way of the teachers and assistants.

11. Concluded to visit another locality on the Khat brook, where there are several disciples, and where they have just erected a new zayat. We found it at the distance of between two and three hours over a very bad path. The zayat is situated in a pretty garden, surrounded by betel, cocoanut, dorian and jack trees,—the place spoken of so favorably by br. Mason in his journal a few years since. In the midst of a grove, on an eminence, live an old man and his wife, disciples of

long standing and good people,—and not far off are the houses of other disciples. This place is the khat of Ko Thah-byu's Memoir. Br. Cross preached in the evening.

13. Lord's day. Yesterday had several meetings, examined candidates for baptism; one only being received, and the others advised to wait. To-day the candidate was baptized in a little bason at the foot of a pretty cascade in the Khat brook, and about thirty disciples sat down to the Lord's Supper. Three of the members who were present, confessed they had drank ardent spirit *once*, and one of them said it was as a medicine. They were suspended from communion. Two of them appeared penitent and sorry for the folly of which they had been guilty.

14. Prepared to leave for home. Ko-la-pau goes from here to Mata, to his charge, and we return to the city. Before leaving, however, the names of ten of the disciples living up on the Lau-lu stream were handed me, who have been guilty of drinking ardent spirit distilled from rice. As the distillation is illegal, I hope government will put a stop to it. The disciples, as far as I heard, had not manufactured, but drank, the most of them only once. It requires much prudence and discretion to manage such cases. In America it would be considered a minor offence, but here it is a serious one; it is a returning to old practices, and shows a hankering after the superstitions of their ancestors. May the Lord send his Spirit among them, reform the wandering, convert the really unconverted, if such there should be among them, and lead them all in the way of truth and righteousness.

There are many living in this region who have never yet been subdued by divine grace. The assistant here is a very good man and more than ordinarily pious, but he has not the zeal of a Paul or an Apollos.

#### Claims of Tavoy.

Thus I suppose my jungle labors are over for this season. There is so much work to be done in town, in building a new chapel, repairs of buildings, printing, &c., that the way does not seem clear that I can be absent more, and accomplish the necessary work before the rains,—and yet there are several thousand Karens unvisited in this province. Besides, the Burmese are entirely neglected, except what little labors are performed by the

Burmese assistants. When will the time arrive, when even a single missionary will be devoted to the Burmese of Tavoy and the numerous villages round about? Here is an inviting field; who will enter it? Cowper has said, "There is no flesh in man's obdurate heart, it does not feel for man." Is it true?

#### Table of churches—Annual contributions.

The following is a table of the churches:—

	Bap.	Ex.	Res.	Pres. No.
Yaville,				56
Newville,	2	3		38
Mata,	13		2	412
Totals,	15	3	2	506

The collections for the Tavoy Missionary Society were from

	Co.'s Rs.
Yaville,	12,10, 4
Newville,	10,14,
Mata,	59,15, 4
Lung-lung (Lau-lu),	16,00, 2
	99, 7,10

If the Baptists in America were only to give for the cause of missions, *in proportion to their wealth*, as the Karens have given this year, the treasurer's receipts would annually exceed \$200,000. And besides the collections, new chapels have been, or are to be built in all the places except Mata, and there the *zayat* is to be nearly rebuilt in repairs,—the expense of all which is not inconsiderable.

#### Letter of Mr. Cross.

In a letter of March 6, Mr. Cross writes:—

The small-pox is reported by the natives to be spreading in town. The people take every measure to conceal from the European physicians the facts of the sickness amongst them, on account of their prejudices against European treatment. For this reason the vigilance of the civil authorities will be in a measure eluded.

Yesterday and day before, I received visits from the Pgho chief whom I have mentioned in my journal as having preached at a bone feast in his village. He says he worships God, and that he has been up the river on which he lives, to preach. There is



another leading chief, a Sgau, in that direction, who a good while ago consented to have a school taught in his village; but when a man was sent to him, he had not made the preparations which he had promised, and was not at home at the time; and the man sent to him came away. This year, while we were at Mata, he brought a present. We had fallen in with him on our way to Mata, and exhorted him. It is greatly to be hoped that through the influence of the Pgho man he will be brought in. He is now leaning to his son, who is the young bookho whom we have described above, and so far he finds an excuse for himself. Yesterday I called the Pgho man, with a brother of his with him, into my house to exhort him. They seemed to be greatly touched, and it was easy to see that a little more emotion might have caused the tears to flow which started in their eyes while listening to the mercy of Jesus in providing for their salvation. I have great hopes that God will soon make a wide opening in these villages.

I greatly fear for our schools in the rains, as it will be quite impossible to induce the Karens to come in, if we have the small-pox among us. In case I cannot obtain students, I shall endeavor to station the advanced students as teachers in their villages. They will be able to teach one another to a considerable extent. In this case, I think I shall apply myself to the study of the Burman as much as possible.

I have been improving every moment I could get, in blocking out some thoughts on the history of the church, and am somewhat encouraged at the progress I have been able to make. My object is to give a consecutive narration of events, but not full, particularly on parts where the New Testament is sufficient; and only to show things to be connected which are truly so, avoiding all that is merely hypothetical as much as possible. I shall endeavor to give all that can be said, reckoned by our standard histories, to be reliable, without swelling it with reasonings or remarks. Whether I make any thing which will be acceptable or not, I have left for the end to show, contenting myself with the idea that I will not neglect my other duties, preaching the gospel, etc., for this. I shall endeavor to be quite clear on the first period,—the condition of the Jews, their doctrines, sects, and, finally, their downfall and dispersion, with the

destruction of their temple and city, etc.; also to sketch their principal characters—the characters and the reliable accounts given of all the apostles and principal disciples, so far as they have a general bearing on the spread of the gospel and the organization of the church. This I hope to do in a concise and readable manner.

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ARRACAN.—*Journal of Mr. Ingalls.*

In February Mr. Ingalls visited the Kemees at their villages up the Koladon river, as narrated in the following journal.

Valley of the Koladon—Idol of Pegu.

Feb. 17. Left for the village of Chetza, far up the Koladon. A good breeze wafted us rapidly and pleasantly away from my station, now left in charge of natives. All who have ascended this magnificent stream, have admired the beautiful prospect spread out on every hand. The valley of the Koladon is not surpassed in richness by any vale in the east; it may compare with the Nile. Rice and paddy, the product of these plains, are shipped at Akyab, in some five or six hundred vessels annually, to Madras, the Mauritius, Pinang, Singapore, China, England and Germany. The American, in his thirst for gold or trade, has found this mart. Five large and beautiful ships have visited this port the present season, and others are expected. On either hand of me lie these rich plains, studded with villages filled with a rural population, whose hard earnings are bestowed upon idols. Months of labor should be devoted to them by the preacher of righteousness, and must be, ere they are rescued from death and hell.

19. This morning found our boat anchored by the side of one of these romantic villages. On landing, I was joined by a Mussulman, and walked up to an idol exposed to the sun and storm with no shelter. It was hewed from a dark stone, and is as large as life. On either side are round altars hewed from the same material. "This idol," said an old man, "was consecrated by a princess of Pegu, who was brought from that city a captive by a warlike king of Arracan. No one now ventures to erect a shed over it, from the fact that the last four or five who have so done, have suddenly died in a short

time." "So great is its power," added he, "that no criminal when confronted with it dares to lie." This idol is not only the god of the village, but highly venerated by the people of the land.

Under the shade of the mango, the people collected and listened for an hour to the gospel of Christ. Many for the first time heard of eternal life beyond the grave. This truth was left with them, and they will never bow the knee to idols with the confidence they did before this truth was presented.

Chetza's village—Historical notices of the Kemmees.

20. This day has been spent at Chetza's village with the Kemmees. Forty or fifty were present. All listened, none disputed, "all was good." A great work is yet to be done for this people, and ought to be commenced in earnest. They are among the most destitute and dependent of our race. Books they have none; their language must be reduced to writing. School teachers and assistants must be raised up from among them, and the gospel preached in all their villages. To bring *one* of nature's apostate sons to the light of the gospel and instil into his mind right principles, is not a small work; here is a whole people. For ages they have lived on the Koladon and its tributary streams, unknown to the rest of the world except their oppressors, until the gospel penetrated their retired jungles. Formerly the Shandoos were their rulers. This people live some seventeen days' journey north of the Kemmees, and are said to be a numerous and fierce people, independent, bidding defiance to the king of Burmah as well as to the Hon. East India Company. They keep all the lesser tribes in constant alarm. They form predatory bands of 300 or 400 men, armed with the bow and spear or the more deadly musket. The devoted village is surrounded and they wait in silence till just before dawn, then rush upon their pray. Their object is captives, whom they sell and plunder. The poor captives are sold into hopeless bondage. Many Kemmee villages have been destroyed, though under British protection; several during the past two years. The Kemmees fared hard under the rule of this blood-thirsty people, and never tasted liberty till the English took possession of Arracan.

Religious and civil condition—Population.

The Kemmees have never polluted themselves with idols. They have the tradition that there is a God, who in ancient times gave them a parchment-book, which was devoured by a dog. Being ignorant of the divine will, they have lived age after age without offering prayer or praise, waiting for "books which their fathers told them good people would bring again to them."

They live in villages of ten, twenty, and thirty houses. Each village has a mountain chief, who is much respected. Their criminal code is quite lenient; sixty rupees is all the avenger of blood demands for the crime of murder; but if the fine is not paid, the man is seized by the relatives of the deceased and burnt to death with a stag or elk. For theft fines are imposed; if 100 rupees be stolen, the thief has to refund the money and pay sixty rupees; if ten rupees, five rupees fine is imposed. If the thief refuses to pay, he or his children may be reduced to slavery. Adultery is punished by a fine of thirty rupees. Fornication, as a crime, does not exist, and the state of morals in such a country may be conjectured. Marriage is recognized, and the parents of the bride receive a rich present. The contract is not, however, considered binding if the parties wish to separate. Here, then, is a field where Christianity has a glorious work to perform.

Some 10,000 Kemmees live within a short distance of Chetza's village according to the report of the natives. They are waiting with no little interest to see whether a Kemmee can learn to read. I have two young men who can read and write, and are now studying arithmetic. I was delighted to see the effect produced when these boys read a part of the catechism.

21. Left the village. Several boys accompany us to town to attend school. We dined this evening near a Mussulman village of forty houses, embosomed in gardens of the evergreen plantain and shaded by the mango, now in blossom. I know not how long the Mussulman has pitched his tent in Arracan, but I question whether the Prophet of Mecca has more ignorant or bigoted followers than some of them.

Arracan city.—Relics of idolatry.

22. This morning we left the Koladon and shaped our course for the old

capital of Arracan. From the high mountains which tower in the east, dividing Arracan from Burmah, to the ocean, the whole country is cut up by small rivers which run in every direction. This kind arrangement of Providence has afforded the people the best of means for transporting the produce of their farms to market. We have been passing all day through the rice-growing districts. We stopped at a village of some forty houses, and soon had the whole population around us. My little girl was one great object of attraction. I spent an hour in telling them of the glorious One who had loved them and given himself a ransom for their sins, and who now called them to repentance; and left with them the tract, to guide them, if they choose, to the Eternal God.

23. This morning found ourselves at the old city. Here for some six or eight hundred years the kings of Arracan reigned. They have passed away, and all that remains to tell of past greatness, are dilapidated walls of hewn stone, and decayed and ruined pagodas that rise from the hill and from the plain to announce that Boodhism was the religion of the people. I visited one pagoda near the bank of the stream where my boat was anchored, built partly of brick and hewn stone, erected by the kings of Arracan. It was imposing in the days of its pride, and cost thousands. It is entered by three gateways or doors. In the centre was a huge image of Gaudama seated upon a throne or altar. The courts of this temple were in ruins; time, with the assistance of the white ant, had most effectually done its work. The idol, from its sheltered position and the material from which it is made, has survived. Some zealous Boodhist had presented him some parched rice, which a little dog was eating when we entered. Some Burmans soon joined us, and we had a good subject for a sermon. They followed us to our boat, and took tracts with much interest.

Eighty thousand idols—"Cast to the moles and the bats."

Among the ruins of this ancient city one stands preëminent, the temple of 80,000 gods. Before I visited it, I questioned whether so many idols could be collected in one building. Athens in the proudest days of her idolatry boasted only half as many.

I entered the court fronting this idol house, and was soon convinced that the estimate of 80,000 idols had not been exaggerated. This court was twenty-five paces square; of hewn stone and brick. Here were idols piled on idols, row above row; but broken and scattered in every direction, though as large as life and of the hardest stone. The spoiler had been there and done his work. This court fronts the strange idol temple. Here were arched halls of hewn stone, on three sides lined with idols; but attempt a description I cannot. I walked through some of these dark, desolate halls, and found that the bat had made it his home; and the noise and scent of this filthy inhabitant could but remind us of the doom of idols in the book of inspiration.

Subjection of Arracan to Burmah—Fate of the royal family.

Sixty-three years have elapsed since the kings of Arracan ceased to reign. Divisions and rebellions, the precursor of a nation's downfall, had done their work, and the proud Burman came and gained this capital without difficulty. The last king, Them-a-da, fled, and the sceptre passed away. From that time till the Saxon entered it, Arracan bled from every pore. In a few years, what was once a kingdom, was reduced to 200,000 or 300,000 souls. The Burmans carried to Ava the celebrated Mha-moo-ne, and the surviving members of the royal family of Arracan are now detained at Ava and made the slaves of this idol. According to the sacred books of the Burmans there are one hundred and one races of men; the king of Arracan cast an equal number of idols, as representatives of them. These were embedded in masonry, and above them he placed Mha-moo-ne, a vast image of himself, signifying that he was the universal monarch. To this idol, now, the royal race are slaves; a just retribution for their pride.

25. We have preached to all who would listen, and given them "the tract," and now turn away from these ruins of matter and mind, musing upon that inscrutable Providence that has permitted a nation to pass through such changes so many ages, with no light but nature to guide them to the true God.

*Letter of Mr. Abbott.*

The letter from which we make the following extracts has been already perused by many of our readers, but to complete our view of the Arracan Mission we republish portions of it here. It is dated at Sandoway, Feb. 12, 1848.

Gathering at Ong-kyoung—Baptisms by native pastors.

We have just returned from a tour of some six weeks among the Karen churches. I had previously sent a circular to the distant villages of Burmah, fixing a day when I would meet the native preachers at Ong-kyoung; but sufficient time had not elapsed to allow the most distant to reach the place in season,—so that, on our arrival, but twelve of them had assembled.

When I found myself standing among that group of native preachers, and witnessed their intense joy at seeing me again, I forgot for a while the sacrifices and hazards and misgivings of the past; and we rejoiced together, and offered to the Lord a song of grateful praise.

I was highly gratified at the indications of stability and improvement which the village gave. The pastor of the church, Tway Poh, has more than fulfilled my most sanguine expectations. He has won a fair, high character, and acquired a commanding influence, which, in meekness and love, he consecrates unreservedly to the cause of truth. During my absence he baptized six hundred, and had baptized more than a thousand previously,—making some sixteen hundred since his ordination. Over the small churches thus established, he appointed “elders;” and in no case have I seen cause to question the wisdom of his course. He is about to remove from Ong-kyoung to a new village, some two days south, where he hopes to build up another large church.

Myat Kyau, the other ordained pastor, has baptized five hundred and fifty since I left, mostly in Burmah, and formed them into churches, and appointed a preacher in each. He is to succeed Tway Poh at Ong-kyoung. Myat Kyau is a different man from Tway Poh; is terribly severe in his denunciations of the wicked; of an indomitable will, he pursues his own course irrespectively of friends or foes, and is liable to make himself enemies. Tway Poh is the mild and lovely John, and has not an enemy in the world.

Both are excellent men in their way; and I have never regretted that I laid hands on them, and ordained them to the fearful responsibilities of the gospel ministry.

The thirty-six native preachers.

Of the native preachers that I left two have died, and one has been suspended. The remaining twenty native preachers have remained steadfast and immovable, abounding in the work of the Lord. All these are tried men, appointed before I left the country. They are all pastors of churches, the greater number of which are in Burmah. In many cases, their churches being unable to give them an adequate support, the preachers have suffered during my absence, as they do not feel themselves at liberty to engage in any secular employment. And I am sorry to be obliged to say, that the appropriations of the Executive Committee have not been sufficient to enable us to relieve their wants.

The sixteen others, appointed by the ordained pastors, have each the care of a church and Christian congregation, by whom they are sustained. They were appointed provisionally, to supply an immediate demand, but to wait the final decision of the missionary. They are all to leave their churches and study with us during the coming rainy season; and will, we hope, prove themselves worthy to be recognized as preachers, and be attached to the mission.

It will be seen that there are thirty-six native preachers (including the above sixteen), besides the ordained pastors, to be counselled and guided by the missionary; to be watched and prayed over; to awaken our anxieties and multiply our cares and labors; and to add to the expense of the mission. The thirty-six have under their charge nearly five thousand church members;—more than that number have been baptized west of Rangoon since 1837, when I first visited the young chief. The two ordained pastors and eight of the thirty-six, with about a thousand of the converts, are in the province of Arracan, west of the mountains. The other twenty-six with four thousand converts are in Burmah, between the mountains of Arracan on the west and Rangoon on the east. The churches number from twenty to two hundred and fifty members each; and in many of those in Burmah are large numbers of candidates for baptism.

The appropriations needed.

Moreover, there are in Burmah, away to the north of Bassein and Pantanaui, at least eight destitute districts, where twelve hundred converts are waiting for baptism. And for these eight districts, pastors are demanded immediately. We are expecting that, in the course of a year or two, the churches each having their pastor will be forty-five, and the converts seven thousand. A large number of school teachers will be required, all of whom must be educated by the missionary, at a considerable expense; and all the pastors must, of course, study with the missionary before receiving a regular appointment. Will the churches of our native land enable the Executive Committee to make appropriations to meet the wants of these churches? is a question which we are beginning to propose to ourselves with fearful apprehensions. Pastors, school teachers, and the young men of these churches, *must be educated*. Shall we be sustained in this toilsome service? Many of the pastors will be located in districts where the people will not be able to sustain them, and will consequently increase the demands upon the funds of the mission.

The faithfulness and goodness of God.

My recent tour was made in company with Mr. and Mrs. Beecher. A good many were baptized, and our visit among the churches was full of interest to us all,—the details of which will be given by Mr. Beecher. We are now repairing our dilapidated buildings preparatory to the boarding school during the rainy season.

The great object I had proposed to myself, while in my native land, with such fearful solicitude, is accomplished. Thanks be to God. And I have but to glance over the past few years, and mark the signal divine interpositions in rescuing me from the border of the grave, and in bearing me on through dangers and sufferings, to the present moment,—to be reminded of my obligations to my God. Surely I have abundant reason to magnify his goodness in the presence of all his people. And now I am more at ease. I have Mr. and Mrs. Beecher at my side, whose knowledge of the language will enable them soon to prosecute their labors with facility;—good friends, desirable companions, and faithful fellow-laborers.

GERMANY.—Letter of Mr. Oncken.

In the Annual Report, pp. 274–5 of the Magazine, we have given a summary view of the operations of the German Mission the past year. The following extracts from one of Mr. Oncken's late letters furnish some interesting particulars.

Persecution at Pinneberg—Danish churches—Laborers in Hamburg church.

Our little branch churches around Hamburg are all doing well. The church at Pinneberg is now again assailed by the authorities, br. Mahr being threatened with banishment if he does not give up the religious assemblies. The moving cause of all this are the Lutheran ministers; one of them professes to be evangelical.

Br. Köbner made several missionary tours during the year to Berlin, in company with myself to Bremen, and to Denmark. On the latter, it was his intention to visit Gothenburg, but he was compelled to land at Copenhagen, being half dead from sea-sickness. Meeting with no interruption from the Danish authorities, he embraced the golden opportunity and visited and consulted with the leading brethren in the Danish churches, when the decisions to which we had come, with those who visited us last summer, were confirmed; and we have now the pleasing prospect that, with the Lord's blessing, the cause in Denmark will be revived again. Br. Köbner visited Aalborg on this tour, to become personally acquainted with br. Föltved, one of the missionaries of the Union; and I am glad to say that the personal interview with this brother has only tended to confirm the confidence which was previously entertained. Br. Föltved is laboring with much success at Aalborg and its vicinity, and nearly thirty members were added to the church during the past year.

Our beloved brother and fellow-laborer Schaufler has frequently had the whole charge of the church alone, during the absence of br. Köbner and myself; but though much engaged in mercantile pursuits, he has ever discharged the solemn duties of a minister of the Lord Jesus Christ with much self-denial and faithfulness. I adore and bless the Lord for having given me two such devoted and excellent brethren as my fellow-laborers in the church with which we are connected.

Dear br. Lange has made several

missionary tours into Hanover, on which his visits have been blessed to some; several persons have been baptized by him at Heidenhoff, and at one or two villages near Pymont. He has continued his ordinary labors in and near Hamburg, till about three months ago, when his strength failed; so that we began to fear he would soon be removed to his rest; but now the Lord appears to hear the prayers of his people on behalf of our brother, and we begin to cherish the hope of seeing him restored.

#### Conversion of Jews.

Br. Elvin, from the house of Israel, has been appointed to direct his attention to the Jews, and the effort has been most gratifying. Two dear brethren from among that stiff-necked people, have found in Jesus the promised Messiah, and are now happily united with us in the bonds of church fellowship. Our Sunday school has also shared in the Spirit's gracious influence; two of the scholars have been baptized, after satisfactory evidence of a change of heart, and others have applied for admission.

#### Stettin—Memel—Elbing.

The country churches, with which those brethren are connected who are supported by the Union, have all more or less been refreshed with showers of heavenly influence.

The church at Stettin, under the care of br. Hinrichs, has had an increase of between thirty and forty members. That brother labors there and in its vicinity with much acceptance, and the cause has gained additional strength by the appointment of a brother as colporteur from the American and Foreign Bible Society, who is to labor in that part.

The communications from br. Dörksen at Memel are most gratifying, and demand our grateful praises to the Lord. The church enjoys peace from without, the meetings are well attended, and eighteen converts have been baptized during the past year. Br. Dörksen has made several missionary tours, and hopes soon to see a little band of believers formed at Tilsit. One of the brethren in the church at Memel, conversant with the Lithuanian language, is now laboring among that people, and br. Dörksen entertains the hope that ere long the Lord will gather a people for himself from among them.

At Elbing the church has repeatedly

requested us to send them a faithful laborer, but, alas! we have neither the men nor the means to comply with this request. The station is most important, and, if well supplied, there is reason to expect the most happy results. There have been additions to the above church, but I want positive information as to the number. The other churches in Pomerania,—between Stettin and Elbing, located especially at and near Rummelsburg, five or six in number, with about 120 members,—have also had additions, though not so numerous as the churches with which I am more intimately connected.

#### Hesse Cassel—Bremen—Bitterfeldt.

The brethren Sauder and Steinhoff have continued their important and self-denying labors, not only in various parts of Hanover, but br. Steinhoff has been thrice on long missionary tours into Hesse Cassel. These tours have been attended with much danger to his personal safety, the authorities having given strict orders to arrest him. The Lord put the counsel of his enemies to nought, and was a wall of fire to his servant; and thus in the midst of the thickest dangers our brother has been graciously preserved. The above two brethren baptized upwards of forty converts during the past year. Most of these were added to the churches in Hesse Cassel. The persecutions in Hesse continue, or better, have been renewed with increased violence. Imprisonment, confiscation of property, and forcible sprinkling of the infants, is the order of the day. Our brethren are, however, by God's grace, immovable, and in the Lord's good time they will surely be delivered from this spiritual tyranny.

Br. Gülzaw was ordained in the spring of 1847 over the church at Bremen, after having had the oversight of them for nearly two years; and as there is a wide field for missionary exertions, I have added him to the list of your laborers. He baptized last year ten converts; five at Bremen and five at Oldenburg, along the Weser. Br. Gülzaw labors not only at Bremen, but makes frequent tours into Oldenburg, where we have members at different points down the Weser. Last summer he extended his sphere of labor as far as to Emden, where he was permitted to preach to large assemblies.

Br. Werner at Bitterfeldt has had, perhaps, less success than any of our

brethren, but still enough to encourage him. Six believers have been added to the church, and at present there appears to be a powerful awakening at a village five or six miles from there, where a new church will most probably be formed soon.

Whole number of laborers.

Besides these brethren, engaged by the Union, I have been enabled by private contributions to support, at least for the present, four other brethren; one in Baden, one in Elsass, one in Würtemberg and one in Hanover. We have thus, with the six brethren supported by the American and Foreign Bible Society, twenty-five laborers in the field, who are spreading God's truth, and who are not only aiming at the conversion of sinners,—then leaving them to shift for themselves,—but to organize them into churches after the divine model of the New Testament. The increase in all our churches in the past year, may be estimated at fully 300 members. The number of members in the church at Hamburg is at present 340.

When I send my journal, I shall give you my views of the spiritual condition of Switzerland. I have, at present, a brother from that country at my house, who was formerly a pastor in the National Reformed Church at St. Gall; he will remain with us some months, and should the church think him fit for missionary work, we shall, most probably, send him to his native country.

Br. Förster, whom I have long wished to be employed as missionary in Denmark, is now also with me, on his way to that country; he has been sent out by our Strict Baptist brethren in England. Br. F. will remain here some weeks longer, and I trust he will prove a real blessing to the cause in his native country.

Mr. Förster, alluded to in the last paragraph, soon after proceeded to Denmark, and commenced his labors in connection with the church at Copenhagen. A few extracts from a letter addressed by him in April to the Society by whom he is supported, which we find in the Primitive Church Magazine, pp. 193-4, will inform our readers of the state of that church and the prospect opening before him.

*Letter of Mr. Förster.*

The church (at Copenhagen) has suffered very much from various causes, but the last attack of the enemy was the introduction, by means of two Swedes, of that mischievous doctrine of sinless perfection. This pernicious error has grievously affected almost all the churches in Denmark, and its baneful consequences are still painfully perceptible. The church here, with the exception of a few brethren, who on this and other accounts separated themselves from the church, was entirely polluted with it. Most of them have, however, through the interposition of br. Oncken and the church at Hamburg, been brought back again to right views. But at my arrival, there were about five brethren who still held this erroneous doctrine.

I have had several interviews with these brethren, and after discussing with them for several hours each time, they were all, with the exception of one, by the grace of God led to see and acknowledge that they were wrong in their views, and that they had misinterpreted the 7th of the Epistle to the Romans, and other parts of the word of God, which they produced in favor of their views. On the morning of the Lord's day, April 9th, I preached a sermon from Phil. 3:12, 14, in which I discussed the question at issue, as well as the Lord gave me ability. This had the desired effect, and after the service they all acknowledged before the whole church, to the delight and satisfaction of all, that they were not perfect, neither could attain to perfection this side the grave, as long as they carried about with them this body of sin, &c. This was a delightful season; and we were very happy in the Lord. We have now got rid of this error. May the Lord prevent us from falling into others.

But we have received farther encouragement, and it seems as if the Lord, after having hid his face for a long time, again begins to smile upon his people. Some of the brethren who were separated from the church, have been received into fellowship; others have been induced to attend, and others begin to inquire. Thus we have good reason to hope.

There is one thing more, of which I also have to inform you, and which also will cause you to rejoice. I baptized on Thursday, April 6, three persons in the open sea, and received.

them on the following Lord's day into the fellowship of the church. This was a very interesting scene, and nothing has more powerfully reminded me of the old apostolical times and practices. We assembled on the Thursday evening at 8 o'clock, in our place of meeting, and went from thence, in order not to excite attention, in small companies of three to four, out of the city, where we re-assembled, and, with singing of hymns, went to the sea-shore, nearly an hour's walk from the city. It was a beautiful evening; the moon and the stars looked through the clouds, as witnesses of our holy doings. When we arrived at the place, and all was ready, I addressed a few words to the converts and brethren; we then knelt down on the sea-shore and prayed; after that we went into the water, and I baptized them in the name of the triune Jehovah. We then went up out of the water, and after being ready and re-assembled with the females, I again addressed them; we then again knelt down to pray, and after having sung a hymn, went to our homes singing praises to God and the Lamb. The whole scene had something of a very solemn appearance. The holy ordinance itself,—the example and command of our blessed Redeemer,—the evening hour,—the beautiful scenery;—before us the wide sea, and behind woods and beautiful villas; the great calm and the deep silence, which was only interrupted by our prayers and the singing of praise;—all tended to increase the solemnity.

The brother who was baptized, had a short time before shown very great opposition to the truth. His wife was brought to the knowledge of the truth before him, and was baptized some weeks ago. This increased his enmity, and he caused her much trouble. By-and-by, he himself was brought under conviction of sin, but he would, under no condition, allow his wife to attend the ordinance of the Lord's Supper. I went to him and showed him how wrong his conduct was, which had the effect, that he permitted her to attend, and soon after he himself came as a poor lost sinner. He has a little business, which used to be open on the Lord's day, but this he immediately closed on that day, and now both he and his wife regularly attend the meeting.

Thursday, April 27. Last night (Wednesday 26) I baptized another female. The church consists now of about forty members.

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GREECE.—Letters of Mr. Arnold.

The political state of Europe—Corfu.

Corfu, April 11, 1848. The news of the revolution in France had just reached Corfu, when my last letter (March 15) was despatched; but the reports were then so various and uncertain, that I did not think it best to mention the subject. That sudden and startling event has been followed by others still more unexpected; and where these political agitations and overturns will end, is beyond the vision of human sagacity to discern. "Magnus ab integro saeculorum nascitur ordo." As lovers of liberty, we cannot but rejoice: as lovers of peace, we cannot but tremble: as Christians and as missionaries, we must watch and wait, with prayer and faith, to see the end of the Lord. The apprehensions of a European war seem generally to prevail over the hopes of peace, in the minds of those around us; and we see something, even in this comparatively small and secure place, of the activity and excitement of preparation for the strife of arms. If it be possible, we pray that this cloud may pass over the continent without breaking in a storm of war. But we have little faith in the pacific disposition of rulers or people, as a preventive of this evil. We must look to God alone, to avert the deluge of blood and misery and crime,—the unspeakable accumulation and exasperation of all that is evil, and hindrance and interruption of all that is good,—which must follow in the train of a European war. May He "still the noise of the waves and the tumult of the people;" not by bringing back the deathlike stillness which tyranny makes, when she chokes with her iron hand every cry of freedom, but by granting to the nations the quiet which prevails under the dominion of *liberty* defined and defended by *law*. The vibration of this moral earthquake has been felt in this isle of the ocean, and has broken one fetter here,—that which bound the *press*. At least, it is known that Lord Seaton has recommended to her Majesty's government to grant this freedom to the Ionian Islands, and as a readiness to do so, whenever such a recommendation should be submitted, has already been declared, the matter is regarded as no longer doubtful. Discontent and disaffection, and even rumors of insurrection, are not wanting here also; but we entertain no se-



rious apprehensions of an outbreak from within, or an attack from without. It appears, however, that those who are most concerned to provide for the worst, think the occasion justifies some precautions and preparations against both; and these are, perhaps, our best human security against the occurrence of either.

Theological students at Zante—Letter of an inquirer.

I have interesting news to communicate from Zante. A few weeks ago, a prayer meeting was held at the house of Mr. P——, at which fifteen Greeks were present, four of whom were theological students. The exercises consisted of prayer, reading of the scriptures, explanation of a chapter in John by Mr. P——, and reading of a sermon by Mr. K——, exhorting to the study of the Sacred Scriptures. A few days after, these fifteen persons were sent for, one by one, by the bishop, and admonished solemnly, kindly and paternally, to “forsake this assembling of themselves together.” K—— wrote to me upon this, begging me to intercede with the government to have a stop put to such ecclesiastical usurpation. This, of course, I declined doing; but I wrote to him, advising him and his companions, if they felt themselves strong in the Lord, in a full persuasion of the goodness of their cause, and a clear conscience before God, quietly and meekly, but resolutely, to *continue* their meetings: if, on the other hand, they felt too undecided or too timid to take this course, to submit to authority, and wait till the Lord should raise up nobler souls, worthy to suffer for righteousness’ sake. By last week’s mail, I received a short reply to this letter, in which he says:—

“You ask if we have the qualifications necessary for following your counsels; we answer, *yes*, by the grace of God and the power of his divine word, the reading of which we have now made our daily bread. We have manifested our conscientious convictions openly, as well as our readiness of mind to act accordingly, which, though weak, will gain strength and increase, day by day, through the power of the Almighty.”

He adds, “I still wear my clerical dress:” (this is always worn from the time of entering the seminary, though it may be many years after they leave it, before they take their first orders as deacons.) “One more Episcopal cen-

sure, and this must be taken from me; but neither this, nor any other persecution whatever, shall by any means shake my firm resolve to serve God and his gospel, without passion, and with all sincerity.”

I hope he will have grace to keep this resolution. In a note which he added after his letter was written, he quotes Mark 8:38, and says, “This divine word encourages me to follow the voice of my Lord, which bids me strive worthily of my calling.” He speaks of some of his companions as having been intimidated by the threatenings of the bishop, but does not say how many of them have stood firm.

We expect Miss Waldo on the 26th; and on the 29th we purpose, if Greece should be quiet and no providential hindrance should intervene, to start for Piræus, by way of Syra. This route is wholly by sea; it will give us an opportunity (we hope) to see Mr. Hildner’s large mission school there; and will enable us to be with our dear fellow-laborers one week sooner than we could do by the more common route, without any considerable increase of the expense.

I am sorry to say that Mrs. Dickson’s health continues very infirm.

Patras.

May 23, Piræus. It is now two weeks since we arrived here. Like other parts of Europe, Greece has had its disturbances; but they have not produced any notable results, and it is said that the cause of the insurgents is now on the wane. We intended, when I wrote last, to come by way of Syra; but as we were not able to be in readiness at the proposed time, we altered our plan, and came by the more common and direct route. We stopped some hours at Patras, and saw John with two of his friends. They meet only at irregular intervals, he told me, for reading the scriptures. They seemed to be looking more at the things that are seen and temporal, than at the things that are unseen and eternal. When nations are rising to arms, and thrones crumbling into dust, they whose hearts are not steadfastly *fixed* on God, and whose minds are not resolutely bent on things spiritual, are even less than ordinarily disposed to diligent effort to overthrow the tyrannical dominion of Satan, and to persuade rebellious sinners to accept the generous amnesty offered by the King of Heaven.

Further notices of Zante—Letters of Messrs. P—— and K——.

I hope, however, that even in these times of agitation the work of the Lord is advancing in Zante. In my last, I mentioned the bishop's attempt to suppress the meetings for reading the scriptures and prayer, and the resolution of a few, at least, to keep them up. I received soon after, a letter from Mr. P——, most of which I here transcribe.

“Since I wrote you last, and after the admonitions of the Zante bishop, most of our friends have no more attended our meetings, although (with the exception of two or three, who seemed not to *be of us*,) they have not renounced the path of truth; we met twice in our walk, and from what we heard of them our hopes are still great. It is true the world has a great hold on them, but we trust that the working of God will prevail.

“Our number is now limited to six; myself and Mr. K——, two fathers of families, and two Seminarians. One of those who completely abandoned us, we found out to be a relation to the bishop, a circumstance which escaped my knowledge, although I have been acquainted with him ever since I came to Zante, having taught both him and his brother in the public school. He communicated to the bishop our proceedings; no one knows how he was actuated. I do not mention this fact to show that we had intended to do the deed in a corner, or that we were the least sorry that it happened so,—we have had rather reason to thank Providence that at the very beginning of our spiritual exercises, we have been enabled to know a little of each other's heart and hope.

“A few days ago being on a visit to ——, an acquaintance of mine, and a well disposed gentleman, his conversation turned on the circulated report of our meetings. He mentioned to me exactly what had taken place, and expressed a desire of openly joining, but on account of the present unsettled state of things, such a step would have been injurious to his temporal interests. He certainly possesses much sound judgment, and a good portion of scriptural knowledge. He disclosed to me he had in his possession a box of the Holy Scriptures given to him by some of his friends in Athens. It contained sixty copies of the New Testament, (Athens) translation of Bambas, with an equal number of the Basle edition

of the Pentateuch (ancient Greek), Psalter, Isaiah, Job and the Proverbs. These were a treasure to us! I immediately distributed some copies to our friends, and sold a few also on Mr. ——'s account. So we are each provided with a copy in our meetings. We read a verse each, and after giving the sense of it, I explain the commentary of the bible from the Evangelical Synopsis, by Myram Cobbins, a work of great research, and find out the several references. We never part except after staying for two or three hours at least. Friday last we had Mr. —— in our company, and he felt highly pleased and edified with the clear and scriptural explanation of the word of God. We had the satisfaction of being thus engaged, (and *on the same subject*,—our Lord's passion,) while the grossest idolatrous proceedings were going on in our churches!\*

“I return your numbers of the Missionary Herald. They contain very valuable information, and greatly cheering, with the state of our Christian brethren in Asia Minor particularly. I read them in Greek to our friends, and particularly those you have been so kind as to mark for us. We shall always be very glad to read the like, or any other work you may recommend to us, for our spiritual improvement.”

Yesterday I received another letter from K——, in which he says:—

“Agreeably to the command which our Lord gives me, in his divine and holy gospel, I do not neglect to proclaim, according to my position and opportunities, the truths of his divine word, testifying that by his gospel alone, in which his word is found, can men be saved,—as so many myriads of Christians were saved, before his truth was adulterated by the multiform doctrines of the so-called Fathers of the Church,—and that the worship of the Greek and Latin churches at the present day is nothing better than that of the heathen.

“To-day I read your reply to the deacon† to a priest named I—— M——, who, without hesitation, admitted the views which it contains, being entirely of our sentiments. Last Saturday I read to my larger scholars, (who, unhappily, are but few, not exceeding

\* The day he mentions was Good Friday.

† This refers to the answer to the article mentioned in my letter of Aug. 20, 1847. I sent a copy of it to K——, at his request.

five,) a long discourse in regard to the difference between the religion of Christians of the present day, and that of the apostles and their immediate successors, after I had first, in as simple a manner as I could, represented to them the character of the latter; and I was exceedingly rejoiced to observe, from the many questions which they asked at the close, that they had given good attention, and that their views were not a little modified."

Rev. Mr. Lowndes visited Zante a few weeks ago, and returned with a very favorable impression of the character of the little company who meet for prayer, and the progress which they are making. He says they meet not only weekly, but more frequently. We hope the Lord is leading some of these souls to the saving knowledge of his truth, and the fearless confession of it.

#### MISSIONARY NOTICES.

##### *Intelligence from China.*

###### Afflictive providence.

We are greatly pained to learn, by the following communication from Mr. Dean, that two missionaries of the Southern Baptist Convention, Dr. and Mrs. James, have been suddenly removed by death, while yet they had not reached their appointed field of labor. We publish at length the mournful particulars as narrated by Mr. Dean, concurring in the views expressed by him of the character of the deceased, and deeply sympathizing in the loss sustained by the cause of missions and especially by the Society in whose connection they were sent forth.

Hongkong, April 20. Dr. and Mrs. James are dead! They were drowned on the 15th inst., while returning from Canton to Hongkong, and in sight of the latter place. They landed here on the 25th of March, and after staying with us four or five days, went in the Valparaiso (the ship in which they came from the U. S.) to Whampoa, and thence in a Chinese boat to Canton. I went with them, but being in haste to be with our people on the Sabbath, I came back in a Chinese boat, leaving them to follow the next week. They embarked on Thursday evening, the 13th, with several American gentlemen, in the schooner "Paradox," which was thought a safer con-

veyance than the Chinese boats, in one of which I returned.\* They were just through the *capsing-moon* passage and entering the harbor and in sight of Hongkong, when a sudden puff of wind struck the schooner and threw her on her side. She soon began to sink, and went down stern first. All on deck, with the exception of young Mr. Ash, a nephew of I. D. Sword, Esq., were preserved by holding on to the top of the mast, which was a few feet above the water; and were soon rescued by a Canton larcher. Dr. James had just left the deck and no more than reached the cabin, where Mrs. James was, when they went down together, and hand in hand entered the eternal world. Nothing was heard or seen of them afterward, and it is supposed that the cabin filled with one rush of water down the companion-way, and they must have suffocated instantly.

They had given proof of their attachment to Christ by leaving their home for the heathen;—by their simple manners and Christian cheerfulness they had endeared themselves to all who enjoyed their acquaintance here;—and in prospect of their work they appeared full of hope and happiness. They had been in China less than *three weeks*,—and were about to proceed to their appointed station at Shanghae when they were thus unexpectedly removed to a more honored station. Not recalled but *promoted*, not dead but *translated*,—not lost but *living*. The shock to us has been overwhelming, but the transition to them, though unexpected, has been peaceful and glorious.

The members of their mission, Mr. and Mrs. Percy, Mr. Roberts and Mr. Johnson, are all here to attend to the effects of Dr. James; and the consul and other gentlemen here spared no efforts to procure the bodies; but hitherto they have been unsuccessful, either in raising the schooner or finding the bodies. It is one of those mysterious providences which we cannot understand; and may we say, in the language of scripture, "I was dumb, I opened not my mouth, because thou didst it." We sympathize deeply with their friends, the Board which sent them forth, and the mission to which they were destined, while, at the same time, we are all *mourners*.

\* Dr. and Mrs. James appeared deeply impressed with the importance of great care in guarding against danger in their travels.

### The Concert of Prayer.

The Circular to the Missions inviting them to unite in the offering of prayer on the week of the anniversaries of the Union, was received, as was anticipated, with great cordiality by the missionaries and the churches, and much prayer went up to God at the appointed time from all our missionary stations. We trust it will be but the beginning of a perpetual series, if not by formal appointment, yet with one consent, self-moved.

The letters which have returned in answer to the circular, abound with interest. The last received is from Mr. Ingalls, dated at Akyab, April 25, containing,—and what shall we say more,—the following

#### Appeal to the Ministry.

I have not hitherto felt the duty binding upon me to pray for the church and ministry at home, as I have to plead for the dark pagan. Your resolution touched a tender chord, and caused truth to flash across my mind that called forth inexpressible feelings. Last night was to me a sleepless, feverish night. Has it come to this, that we must pray for God to incline men to go as missionaries to the heathen! Can it be, that among the thousands entering the sacred ministry, the many are doing it with the *reserve* that it is to labor in pleasant fields spread around them, and that they are not pledged by their vows of consecration to carry out the design of Christ in appointing the ministry? "*Go preach the gospel to every creature!*" Has the ministry neglected to do this in a great measure for eighteen centuries, and are they still disposed to defer a compliance with the last great command of the ascended Savior? If the ministry, whom God has called to preach the gospel, are holding back from this work, *who*, who is there left in the militant church to whom the heathen can look for help? Has the Eastern Association at Hamilton (Madison University) become extinct? Has the spirit of missions, who but a few years since filled that "School of the Prophets," taken his departure? Does the Holy Spirit of missions find no admittance at Newton or Brown University? Where is Columbian College? Was it not planted and fostered for the express purpose

of raising up missionaries of the cross? And has it come to this, that the church of the "first born" is withholding her sons and her daughters from this work of the Lord, or, if sparingly given, withholding the means to sustain them? If these humiliating facts exist in sections of the blood-bought church, surely it is time not only for concerts of prayer, but it is time for deep repentance. But would you, ye who are slumbering on your couches of ease in Zion, have us tell the native converts that *this* is the *great reason* why the chariot of salvation rolls so slowly in pagan lands? I can but record my feelings and close. It may be, that the church will yet bitterly regret that she has done so little in the peaceful times given her; the walls of Jerusalem may have to be raised in troublous times. I have not time to write more. May the Lord richly bless you in your concert, and grant the desires of your hearts in conferring the blessing of salvation on many who are now ready to perish!

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#### Bassa Mission.—Death of Mr. Clarke.

We noted the occurrence of this sad event in publishing the annual report of the mission, p. 269. Mr. Clarke had left Liberia with his family to return to the United States, as the last alternative for preserving his life; a course to which he had been repeatedly invited by the Executive Committee, but which, from his extreme unwillingness to leave the mission without a fellow-missionary to take his place, he was led to defer till it was too late. See his last appeal for reinforcement, p. 270, and as more fully published at pp. 186-8.

The last communication from our lamented brother was dated March 16, at which time he appears not to have been contemplating an immediate return to this country; but further developments of disease hastened his departure. He left Liberia April 6, and died on the 24th.

Mr. Clarke was a native of Lebanon, Me., and had been in the missionary service ten years, having entered upon it in January, 1838. In a future number we hope to present a more extended notice of his life and character.

*Arrivals at Calcutta and Maulmain.*

The missionaries who sailed in Nov. last for Calcutta, (see Mag. for Dec., p. 431,) arrived at that port March 18, after a passage, protracted but not unpleasant, of 138 days.

Messrs. Simons, Brayton and Moore, destined to Maulmain, left Calcutta April 11, by steamer, and arrived on the 19th, touching at Akyab, &c. Messrs. Danforth and Stoddard were to leave for Assam on the 13th, expecting to be in Gowahatti in twelve or fourteen days from time of departure.

## DONATIONS

Received in June, 1848.

## Maine.

Hope, David Crabtree	5,00
East Harrington, ch.	4,79
Bowdoinham Asso., W. R. Prescott tr., viz.—Hallowell, 1st ch. 97,00; Richmond, ch. 3,00, to cons. William R. Prescott L. M.,	100,00
Damariscotta Asso., B. W. Plummer tr., viz.—Newcastle and Almy, ch. and cong. 11,24; Damariscotta Mills, ch. 1,00; Jefferson, 2d ch. 2,50; Bristol and Muscongus, ch. and cong. 5,82; Wiscasset, ch. 3,00; Nobleboro', 1st ch. 5,00,	28,56
Saco River Asso., J. Gowen tr., Kennebunk Port, ch.	3,00
Kennebec Asso., G. Pullen tr., viz.—Augusta, ch. and cong. 4,03; Albert Dole 5,00; Anson Village 1,25,	10,28
Bowdoinham Asso., W. R. Prescott tr., viz.—Monmouth, ch. and cong. 13,00, a friend 1,00; Switt, a friend 50c.; Wayne, Mrs. Boothby 50c.; Readfield, ch., Rev. Isaac Case, for the Karen Miss., 35,00,	50,00
Hancock Asso., Daniel Morgan, Jr., tr., viz.—Sedgwick, 1st ch., John Means 100,00, to cons. Mrs. Mary Means L. M.; Male Miss. Soc. 25,75; Female Miss. Soc. 3,45; do., North ch. 23,00; Sedgwick Bay, Male Miss Soc., Rev. Mr. Carey tr., 7,33; Fem. Miss. Soc., Mrs. Carey tr., 22,76; Mariaville, ch. and cong. 6,00; Els-	

worth, ch. and cong. 23,53; col. at Asso. 7,50; Trenton, 1st ch. and cong. 4,60; do., East ch. and cong. 10,10; Bluehill, 1st ch. 20,00; Hancock, ch., Dea. Allen 2,00; Surry, ch. and cong. 9,43; col. at the State Convention 21,56,	287,06
To cons. Rev. Amos Allen and Rev. Daniel Bartlett L. M., and one L. M. to be named; per Rev. J. Wilson, agent of the Union,	378,90
	488,69

## Vermont.

Waterbury, ch.	16,35
Morristown, Jared Spaulding	1,00
Johnson, ch. 10,25; do., Charles B. Taylor, for Assam Orphan School, 25,00,	35,25
Bennington, 2d ch.	6,00
Shaftsbury Asso. 9,56; N. Bennington, ch. 9,00; widow's mite 2c.; per Rev. O. Tracy, agent of the Union,	18,58
	77,18

## Massachusetts.

Leverett and Montague, ch. and soc.	19,72
North Attleboro', ch., mon. con., Boston, a friend 50,00;	63,00
do., a friend 2,00,	52,00
do., Charles St. ch., mon. con.,	7,00
do., 1st ch., for sup. of Rev. F. Mason, and to cons. Abijah Patch L. M.,	100,00
do., Harvard St. ch., a friend, "mite for Arracan,"	7,00
	166,00
West Boylston, ch.	5,00
South Chelmsford, ch. and soc.	6,25
Bradford, Mrs. Rebecca H. Emerson	1,20
Hampden Co. For. Miss. Soc., E. Wilson tr., viz.—R. Fisk 5,00; Laban Button 4,00; West Springfield, 2d ch., Sab. school, for sup. of a child in Assam Orphan Institution, 12,50; Westfield, 2d ch. 5,00; Worcester Asso., N. Oxford, ch. 5,25; per Rev. O. Tracy, agent of the Union,	31,75
	297,92

## Rhode Island.

Providence, a lady of 1st ch., to cons. Rev. Joseph G. Binney L. M.,	100,00
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## Connecticut.

Deep River, a friend	5,00
Connecticut State Convention, W. Griswold tr., 166,32; (of which \$10 is from M. T. Richards, of Preston,) for sup.	

of a Karen preacher, and 100,00 to cons. Rev. B. Cook L. M.; Killingly, Ellen, a deceased child of E. Barstow, 24c.; per Rev. O. Tracy, agent of the Union, 166,56  
 Connecticut State Convention, 1800,00  
 W. Griswold tr., 1800,00  
 ————— 1971,56

## New York.

New York city, Laight St. ch. 125,00  
 Poughkeepsie. 1st ch., Youths' Juv. Miss. Soc., "for the education of a Karen boy named Henry L. Van Kleeck for 1846-7," 40,00  
 New York Asso., viz.—Newburgh, ch. 14,00; Piermont, 1st ch. 3,13, 17,13  
 Fenner, Rev. Bela Palmer, for the Teloogo Miss., to cons. him L. M., 100,00  
 Washington Union Asso., L. R. Mason tr., 61,21; Bottskill, ch., to cons. Thomas Cotterell L.M., 100,00; Granville, ch. 9,50; Rev. E. W. Allen 3,00; Nassau, 2d ch. 3,00; Albany, 1st ch. 37,07, 213,78

Cayuga Asso., viz.—Thankful Sears 2,00; Lydia Gaston 1,00; Rev. Mr. Witts, for Danish Miss., 2,00, 5,00  
 Onondaga Asso., watch and ring sold, 6,25  
 Mohawk River Asso., B. D. Brackett tr., to cons. Rev. E. S. Davis L. M., 100,00  
 Hudson River Asso., Sandlake, (of which 10,00 is for German Miss.,) 50,00; Charles Gregory, to circulate bibles in Burmah, 25,00; West Troy, ch. 25,00, to cons. Rev. Elisha G. Perry L. M. Round-out, ch. 45,00; West Troy 25,00; Kingston, ch. 23,50; Peter Phillips 10,00; to cons. Rev. Wm. S. Mikels L. M., 203,50  
 Hudson River Asso., A. Winterton tr., (of which 100,00 is to cons. Rev. Cornelius P. Wyckoff L. M.,) 169,38

Saratoga Asso. viz.—Ballstown Spa 100,00, to cons. Miss Eveline Tryon L. M.; Miss Charlotte White 10,00; Half Moon, 1st ch. 18,31; Broadalbin, ch. 63,93; Gloversville, Karen Miss. Soc., for Karen Miss., 36,00; do., to sup. a child in Assam Orphan School, 26,00; Milton, ch. 38,00; the last three sums to cons. Rev. James Delancy L. M., 292,24

Saratoga Asso., A. Peck, Jr., tr., viz.—Stillwater, 2d ch. 100,00, to cons. David Newland L. M.; Saratoga Springs, ch. 100,00, to cons. Rev. Arnold Kingsbury L.M.; sundries 130,34, to cons. Rev. Wm. Bogart L.M., 330,34  
 per Rev. Alfred Bennett, agent of the Union, ————— 1320,49  
 ————— 1602,62

## Pennsylvania.

Benton, ch. 10,00; Eastern, ch. 18,00, 28,00  
 Philadelphia, Sansom St. ch., Fem. For. Miss. Soc., Mrs. Eliza Sailor tr., to cons. Rev. Thomas Smith, Jr., Rev. Christian J. Page, Wm. H. Richards, Jr., Briton Corliss, Jacob Evans, Matthew Griffith and John Johnston L. M.; per Rev. G. S. Webb, agent of the Union, 700,00  
 ————— 723,00

## Ohio.

Mansfield, ch., mon. con., 6,00

## Illinois.

Chicago, 1st ch., to cons. Levi D. Boon L. M., 100,00  
 Fox River Asso., 32,50  
 Edwardsville Asso., Warren Leverett tr., viz.—Upper Alton, ch. 8,00; do., D. F. Wendell, for Bur. Miss., 2,00; Woodburn, ch. 5,00; Bunker Hill, ch., Fem Miss. Soc., 8,00, 23,00  
 ————— 155,50

## Canada.

Western Asso. 13,20; Grand River Asso. 16,19; Eastern Asso. 11,05; Charlotteville, 1st ch. 6,00; Lobo, 1st ch. 4,00; Beverly, 1st ch. 3,20; Dumfries 6,00; Brandford 8,00; Rainham 30,00; St. Thomas 2,00; Rayham 1,50; Southwold 5,50; St. Catherine's 10,00; Beamsville 10,00; per Rev. S. T. Griswold, agent of the Union, 126,64

## New Brunswick.

Harvey, ch., for German Miss., 5,00  
 —————  
 \$5559,11

## Legacies.

Suffield, Ct., Betsey Loomis, per Gamaliel Fowle executor, for German Miss., 150,00  
 Sedgwick, Me., Richard Allen, Daniel Morgan executor, per Rev. J. Wilson, agent of the Union, 25,00  
 —————  
 175,00  
 —————  
 \$5734,11

Total from April 1 to June 30, \$21,656,61.









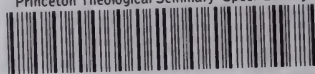
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